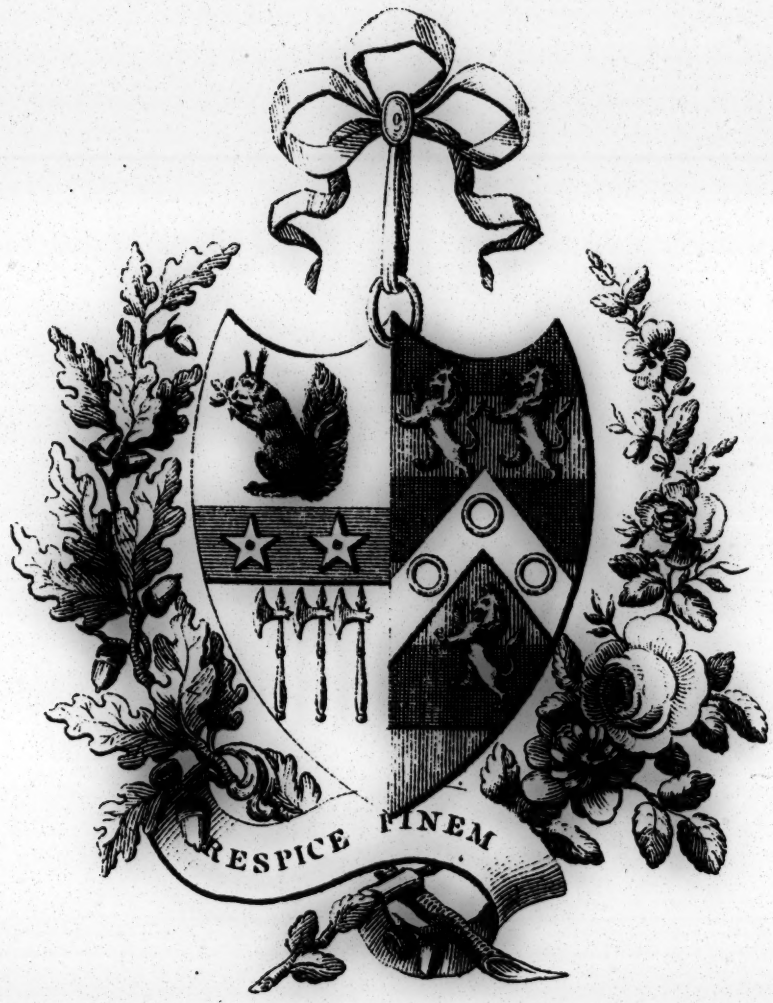

Charles Stuyvesant Collinson.

THE PLEASANT

HISTORY

OF

JOHN WINCHCOMB

In his younger years called

Jack of Newbery,

The Famous and worthy CLOTHIER

of *England*; declaring his Life and Love: Together with his charitable deeds and great Hospitalities.

And how he set continually five hundred

poor People at work, to the great benefit of the Common-wealth: worthy to be read and regarded.

Now the Fourteenth time imprinted, corrected, and inlarged by, *T. D.*

Haud curo invidiam.

Licensed and Entred according to Order.

LONDON, Printed by *W. Wilde*, for *Thomas Passenger*, at the three Bibles on *London-Bridge*, and *William Thackeray*, at the *Angel* in *Duck-lane*.

TO ALL

Famous Cloath-workers in *England*, I Wiſh all happineſs of life, proſperity, and Brotherly Affection.

AMong all manual Arts uſed in this Land, none is more famous for deſert, or more benificial to the Commonwealth, than is the moſt neceſſary Art of Cloathing. And therefore as the benefit thereof is great, ſo are the profeſſors of the ſame to be both loved and maintained. Many Wiſe MEN therefore, having deeply conſidered the ſame, moſt bountifully have beſtowed their gifts for upholding of ſo excellent a commodity, which hath been, and yet is the nouriſhing of many thouſands of poor People. Wherefore, to you moſt worthy Clothiers do I dedicate this my rude Work, which hath raiſed out of the duſt of forgetfulneſs a moſt famous and VVorthy Man, whoſe name was *John Winchcomb*, alias *Jack* of *Newbery*, of whoſe Life and Love I have briefly written, and in a plain and humble manner, that it may be the better underſtood of thoſe for whoſe ſakes I take pains to compile it, that is, for the well minded Clothiers, that herein they may behold the great worſhip and credit which men of this Trade have in former time come unto. If therefore it be of you kindly accepted, I have the end of my deſire, and think my pains well recompenced: and finding your Gentleneſs anſwering my hope, it ſhall move me ſhortly to ſet to your ſight the long hidden Hiſtory of *Thomas* of *Redding*, *George* of *Gloceſter*, *Richard* of *Worceſter*, and *William* of *Salisbury*, with divers

others, who were all moſt notable Members in the Common-wealth of this Land, and Men of great fame and dignity. In the mean ſpace I commend you all to the moſt high God; who ever increaſe, in all perfection and proſperous eſtate, the long Honoured Trade of Engliſh Clothiers.

Yours in all humble Service,

T. D.

The most Pleasant and Delectable History of *John Winchcomb*, otherwise called *Jack* of *Newberry*: and first of his Love and pleasant Life.

CHAP. I.

IN the days of King Henry the Eighth, that most noble and victorious Prince in the beginning of his Reign, John Winchcomb, a broad-Cloath-Weaver, dwelt in Newbury, a Town in Barkshire; who for that he was a man of a merry disposition, and Honest Conversation, was wondrous well beloved of Rich and Poor, especially because in every place where he come, he would spend his money with the best, and was not any time found a churle of his Purse: Wherefore being so good a companion, he was called of old and young, Jack of Newbery, a Man so generally well known in all his Country for his good fellowship, that he could go into no place but he found acquaintance; by means whereof Jack could no sooner get a Crown, but straight he found means to spend it: yet had he ever this care, that he would always keep himself in comely and decent Apparel, neither at any time would he be overcome in drink, but so discreetly behave himself with honest mirth and pleasant conceits, that he was every Gentleman's companion.

After that Jack had long led this pleasant life, being (though he were but poor) in good estimation; it was his Masters chance to die, and his Dame to be a Widow, who was a very comely ancient Woman, of a reasonable Wealth. Wherefore she, having a good opinion of her Man John, committed unto his government the guiding of all her Work-folks for the space of three years together: In which time, she found him so careful and diligent, that all things came forward and prospered wondrous well. No Man could intice him from his

nished, and never a Child in the World, and he loves me passing well. Why then Dame (quoth John) you were best to have him. Is that your opinion, quoth she? now trust me so it is not mine. For I find two special Reasons to the contrary: the one is that he being overworn in years makes me overloath to love him: and the other, that I know one nearer hand.

Believe me Dame (quoth Jack) I perceive store is no sore, and prosered Ware is worse by ten in the hundred than that which is sought: but I pray ye who is your second Suter? John (quoth she) it may seem immodesty in me to bewray my Loves Secrets: yet seeing thy discretion and being perswaded of thy secrecy, I will shew thee: The other is a man of middle years, but yet a Batchelor, by occupation a Taylor, dwelling at Hungerford: by report a very good Husband, such a one as hath Crowns good store, and to me he professes much good will, for his person he may please any woman. I Dame, quoth John, because he pleaseth you. Not so, said she, for my eyes are unpartial Judges in that case? and albeit my opinion may be contrary to others, if this Art deceive not my eye-sight, he is worthy of a good Wife, both for his person and conditions. Then trust me Dame (quoth John) forasmuch as you are without doubt of your self that you will move a good Wife, and so well perswaded of him, I should think you could make no better choice. Truly John (quoth she) there is also two Reasons that move me not to like of him: the one is, that being so long a ranger, he would at home be a stranger: and the other, that I like better of one nearer hand; who is that, quoth Jack? Saith she, the third Suter is the Parson of Spinhome-land, who hath a proper living, he is of a holy Conversation and good estimation, whose Affection to me is great. No doubt Dame (quoth John) you may do wondrous well with him, where you shall have no care but to serve GOD, and to make ready his meat. O John (quoth she) the flesh and the spirit agree not; for he will be so bent to his Book, that he will have little mind of his bed: for a whole months studying for a Sermon will make him forget his Wife a whole year. Truly Dame (quoth John) I must needs speak in his behalf, and the rather, for that he is a man of the Church, and your near neighbour to whom (as I guess) you bear the best affection: I do not think he will be so much bound to his book, or subject to the spirit, but that he will remember a woman at home or abroad. Well John (quoth she) I wis my mind is not

that

that way, for I like better of one nearer hand. No marvel (quoth Jack) you are so peremptory, seeing you have so much choice: but I pray you Dame (quoth he) let me know this fortunate man, that is so highly placed in your favour. John (quoth she) they are worthy to know nothing, that cannot keep something: that man (I tell thee) must go nameless: for he is Lord of my love, and King of my desires: there is neither Tanner, Taylor, nor Parson, may compare with him: his presence is a preservative to my health, his sweet smiles my hearts solace, and his words heavenly musick to my ears. Why then Dame (quoth John) for your bodies health, your hearts joy, and your delight, delay not the time, but entertain him with a kiss, make his bed next yours, and chop up the match in the morning. Well, quoth she, I perceive thy consent is quickly got to any, having no care how I am match'd, so I be match't: I wis, I wis, I could not let thee go so lightly, being loath that any one should have thee, except I could love her as well as my self. I thank you for your kindness and good will, good Dame, quoth he: but it is not wisdom for a young man that can scantly keep himself, to take a wife: therefore I hold it the best way to lead a single life: for I have heard say, That many sorrows follow marriage, especially where want remains: and besides, it is a hard matter to find a constant Woman: for as young Maids are fickle, so are old women jealous: the one a grief too common, the other a torment intolerable. What John (quoth she) consider that maidens fickleness proceeds of vain fancies, but old womens jealousie of superabounding love, and therefore the more to be born withall. But Dame, quoth he, many are jealous without cause; for it is sufficient for their mistrusting natures to take exceptions at a shadow, at a word, at a look, at a smile; nay, at the twinkle of an eye, which neither man nor woman is able to expell: I know a woman that was ready to hang her self, for seeing but her Husbands shirt hang on a hedge with her maids smock. I grant that this fury may haunt some, quoth she, yet there are many other that complain not without great cause. Why is there any cause that should move jealousie, quoth John? I by St. Mary is there, quoth she: for would it not grieve a woman (being on every way able to delight her Husband) to see him forsake her, to despise and contemn her, being never so merry as when he is in other company, sporting abroad from morning till noon, and from noon till night; and when he comes to bed, if he

turn to his Wife, it is in ſuch ſullenneſs, and weariſome drowſie lameneſs, that it brings rather loathſomneſs then any delight: can you then blame a woman in this caſe to be angry and diſpleaſed? I'le tell you what, among brute beaſts it is a grief untolerable: for I heard my Grandame tell, that the Bell-weather of her flock fancying one of the Ewes above the reſt, and ſeeing Gratis the ſhepherd abuſing her in abominable ſort (ſubverting the law of Nature) could by no means bear the abuſe; but watching opportunity for revenge, on a time found the ſaid ſhepherd ſleeping in the field, and ſuddenly ran againſt him in ſuch violent ſort, that by the force of his wreathed horns, he beat the brains out of the ſhepherd's head and ſlew him. If then a Sheep could not endure that injury, think not that women are ſo ſheepiſh to ſuffer it. Believe me (quoth John) if every horn maker ſhould be ſo plagued by a horned beaſt, there would be leſs horns made in Newbery by many in a year. But Dame, (quoth he) to make an end of this prattle, becauſe it is an argument too deep to be diſcuſſed between you and I, you ſhall hear me ſing an old Song, and ſo we will depart to Supper.

A Maiden fair I dare not wed,
For fear to have *Acteon*'s head.
A Maiden black is often proud:
A Maiden little, will be loud.
A Maiden that is high of growth,
They ſay is ſubject unto ſloth.
Thus fair or foul, yea little or tall,
Some faults remain among them all.
But of all the faults that be,
None is ſo bad as jealouſie,
For jealouſie is fierce and fell,
And burns as hot as fire in hell:
It breeds ſuſpicion without cauſe,
And breaks the bonds of reaſon's Laws.
To none it is a greater foe,
Than unto thoſe where it doth grow.
And God keep me both day and night,
From that fell, fude, and ugly ſpright:
For why, of all the plagues that be,
The ſecret plague is jealouſie.
Therefore I wiſh all Women kind,
Never to bear a jealous mind.

Well said John (quoth she) thy Song is not so rare, but thy bait is as sweet: but seeing the time agrees both our humours, though loth, yet we will give over for this time, and betake our selves to our Suppers. Then calling to the rest of her servants, they fell to their meat merrily; and after Supper, the good-wife went abroad for her recreation, to walk a while with one of her Neighbours. And in the mean space John got him up into his Chamber, and there began to meditate on this matter, bethinking with himself what he were best to do: for well he perceiv'd that his Dames affection was great towards him: knowing therefore the womans disposition, and with all that her estate was reasonable good, and considering beside that he should find a House ready furnish't, Servants ready taught, and all other things for his Trade necessary, he thought it best not to let slip that good occasion, lest he should never come to the like. But again, when he considered her years to be unfitting to his youth, and that she that sometime had been his Dame, would (perhaps) disdain to be governed by him that had been her poor servant, that it should prove but a bad bargain, doubting many inconveniences that might grow thereby, he therefore resolved to be silent, rather than to proceed further: wherefore he got him streight to bed, and the next morning settled himself close to his business. His Dame coming home, and hearing that her man was gone to bed, took that night but small rest, and early in the morning hearing him up at his work, merrily singing, she by and by arose, and in seemly sort attiring her self, she came into the Work-shop and sate her down to make quils. Quoth John, God morrow Dame, how do you to day? God a mercy John (quoth she) even as well as I may: for I was sore troubled in my dreams, methought two Doves walked together in a corn-field, the one (as it were) in communication with the other, without regard of picking up any thing to sustain themselves: and after they had with many nods spent some time to their content, they both fell hard with their pretty bils, to pick up the scattered corn, left by the weary Reapers hand. At length (finding themselves satisfied) it chanced another Pigeon lighted in that place, with whom one of the first Pigeons at length kept company: and after, returning to the place where she left her first companion, perceiving he was not there, she kindly searching up and down the high stubble to find him, lighted at length on a Hog fast asleep, wherewith me-thought the poor Dove was so dismayed,

that, presently she fell down in a trance. I seeing her legs fail, and her wings quiver, yielding her self to death, moved with pity, ran unto her, thinking to take up the Pigeon, me-thought I had in my hands my own heart, wherein me-thought an arrow stuck so deep, that the blood trickled down the shaft, and lay upon the feathers like the silver pearled dew on the green grass, which made me to weep most bitterly. But presently me-thought there came one to me crowned like a Queen who told me my heart would die, except in time I got some of that sleeping Hogs grease to heal the wounds thereof. Whereupon I ran in all haste to the Hog, with my heart bleeding in my hand, who (me-thought) grunted at me in most churlish sort, and banish't out of my sight. Whereupon coming strait home, me-thought I found this Hog rustling among my Looms, wherewith I presently awaked suddenly after mid-night, being all in a sweat, and very ill: I am sure you could not chuse but hear me groan. Trust me Dame I heard you not (quoth John) I was sound asleep. And thus (quoth she) a woman may die in the night before you will have the care to see what she ails, or ask what she lacks.

But truly John (quoth she) all is one, for if thou shouldest have come, thou couldest not have got in, because my Chamber-door was lock't; but while I live, this shall teach me wit, for henceforth I will have no other lock but a latch, till I am married. Then Dame (quoth he) I perceive though you be curious in your choice, at length you will marry. I truly (quoth she) so thou wilt not hinder me. Who I, quoth John? on my faith Dame not for an hundred pounds, but rather will further to the uttermost of my power. Indeed (quoth she) thou hast no reason to shew any discourtesie to me in that matter, although some of our neighbours do not stick to say, That I am sure to thee already. If it were so (quoth John) there is no cause to deny it, or to be ashamed thereof, knowing my self far unworthy of so high a favour. Well, let this tale rest, (quoth she) and take there thy Quills, for it is time for me to go to market.

Thus the matter rested for two or three days, in which space she daily devised which way she might obtain her desire, which was to marry her man. Many things came in her head, and sundry slights in her mind, but none of them did fit her fancy, so that she became wondrous sad, and as civil as the nine Sibyls; and in this melancholy humour she continued three weeks or a month, till at last it was

her

her luck upon a Bartholomew day (being a Fair in the Town) to
her man John give a pair of Gloves to a proper Maid for a Fairing,
which the Maiden with a bashful modesty kindly accepted, and requited
with a kiss: which kindled in her an inward jealousie; but notwith-
standing very discreetly she covered it, and closely past along unspied
of her man, or the maid.

She had not gone far, but she met with one of her Suitors, name-
ly the Taylor, who was very fine, and brisk in his Apparel, and
needs he would bestow some Wine upon the Widow: and after some
faint denial, meeting with a Gossip of hers, to the Tavern they went,
which was more courtesie than the Taylor could ever get of her be-
fore, shewing her self very pleasant and merry: and finding her in
such a pleasing humour, the Taylor after a new quart of Wine re-
newed his old suit: the Widow with patience heard him, and gently
answered, That in respect of his great good will long time born unto
her, as also in regard of his gentleness, cost, and courtesie at that
present bestowed, she would not flatly deny him. Therefore (quoth
she) seeing this is not a place to conclude of such matters, if I may
intreat you to come to my poor house on Thursday next, you shall be
heartily welcome, and be further satisfied of my mind: and thus pre-
ferred to a touch of her lips, he paid the shot and departed. The Tay-
lor was scant out of sight, when she met with the Tanner: who albe-
it he was aged, yet lustily he saluted her, and to the Wine she must,
there was no nay. The Widow seeing his importancy, calls her
Gossip, and long they walked together. The old man called for Wine
plenty, and the best cheer in the house: and in hearty manner he bids
the Widow welcome. They had not sitten long, but in comes a noise
of Musitians in tawny coats, who (putting off their caps) asked if
they would have any musick. The Widow answered, No, they were
merry enough. Tut, quoth the old man, let us hear good fellows
what you can do, and play me The beginning of the World. Alas,
quoth the Widow, you had more need hearken to the ending of the
World. Why Widow, quoth he, I tell thee the beginning of the
World was the begetting of Children: and if you find me faulty in
that occupation, turn me out of the bed for a Bungler, and then send
for the Sexton. He had no sooner spoken the word, but the Parson
of Speen with his corner Cap pop's in at the door, who seeing the
Widow sitting at the Table, craved pardon, and came in. Quoth she,

for

for want of the Sexton, here is the Priest, if you need him. Marry (quoth the Tanner) in good time, for by this means we need not go for to be married. Sir, quoth the Parson, I shall do my best in convenient place. Wherein, quoth the Tanner? To wed her my self, quoth the Parson. Nay soft, said the Widow, one Swallow makes not a Summer, nor one meeting a marriage: as I lighted on you unlook't for, so came I hither unprovided for the purpose. I trust, quoth the Tanner, you came not without your eyes to see, your tongue to speak, your ears to hear, your hands to feel, nor your legs to go. I brought my eyes (quoth she) to discern colours, my tongue to say no questions I like not, my ears to judge 'twixt flattery and friendship, and my feet to run from such as would wrong me. Why then, quoth the Parson, by your gentle abiding in this place, it is evident there are none but such as you like and love. God forbid I should hate my friends (quoth the Widow) whom I take all these in this place to be. But there are divers sorts of love, quoth the Parson. You say truth, quoth the Widow: I love your self for your Profession, and my friend the Tanner, for his courtesie and kindness, and the rest for their good company. Yet (quoth the Parson) for the explaining of your love, I pray you drink to him you love best in the company. Why (quoth the Tanner) have you any hope of her love? Believe me (said the Parson) as much as another. Why then Parson sit down, said the Tannner: for you that are equal with me in desire, shall surely be half with me in the shot: and so Widow on God's name, fulfill the Parson's request. Seeing (quoth the Widow) you are so pleasantly bent, if my courtesie might not breed contention between you, and that I may have your favour to shew my fancy, I will fulfill your request. Quoth the Parson, I am pleased howsoever it be. And I, quoth the Tanner. Why then (quoth she) with this Cup of Claret-wine and Sugar, I heartily drink to the Minstrels-boy. Why is it he you love best, (quoth the Parson? I have reason, said she, to like, and love them best, that will be least offended with my doings. Nay, Widow (quoth they) we meant you should drink to him whom you loved best in the way of marriage. Quoth the Widow, you should have said so at first: but, to tell you my opinion, it is small discretion for a woman to disclose her secret affection in an open assembly: therefore, if to the purpose you speak, let me intreat you both to come home to my house on Thursday next, where you shall be heartily welcome,

come, and there be fully resolved of my mind: And so, with thanks at this time, I'le take my leave. The shot being paid, and the Musitians pleased, they all departed, the Tanner to Wallingford, the Parson to Speen, and the Widow to her own house: where in her wonted solemnels she settled her self to her business.

Against Thursday she drest her house fine and brave, and set her self in her best apparel: the Taylor not forgetting his promises, sent to the Widow a good fat Pig, and a Goose. The Parson being as mindfull as he, sent to her house a couple of fat Rabbets and a Capon. And the Tanner came himself, and brought a good shoulder of Mutton, and half a dozen of Chickens, besides, he brought a good gallon of Sack, and half a pound of the best Sugar. The Widow received this good meat, set her Maid to dress it incontinent, and when Dinner-time drew near, the Table was covered, and every other thing provided in convenient and comely sort.

At length the Guests being come, the Widow bad them all heartily welcome. The Priest and the Tanner seeing the Taylor, mused what he made there: the Taylor on the other side, marvelled as much at their presence. Thus loking strangely one at another, at length the Widow came out of the Kitchin, in a fair train Gown stuck full of silver pins, a fine white cap on her head with cuts of curious needle-work under the same, and an Apron before her as white as the driven snow: then very modestly making courtesie to them all, she requested them to sit down. But by straining courtesie one with another, the Widow with a smiling countenance, took the Parson by the hand, saying, Sir, as you stand highest in the Church, so it is meet you should sit highest at the Table: and therefore, I pray you sit down there on the bench side. And Sir, said she, to the Tanner, as age is to be honoured before youth for their experience, so are they to sit above Batchelors for their gravity: and so she set him down on this side the Table over against the Parson. Then coming to the Taylor, she said, Batchelor, though your lot be the last, your welcome is equal with the first: and seeing your place points out it self, I pray you take a cushion and sit down. And now (quoth she) to make the board equal, and because it hath been an old saying, that three things are to small purpose, if the fourth be away: if so it may stand with your favour, I will call in a Gossip of mine to supply this void place. With a good will, quoth they, with that they brought in an old woman with

scant

scant ever a god forth in her head, and placed her right against the Batcheloz. Then was the meat brought to the board in due ozder by the Widows servants, her man John being chiefest Serbitoz. The Widow sate down at the Tables end betwan the Parson and the Tanner, who in very god soz carbed meat foz them all, her Man John waiting at the Table.

After they had sitten a while, and well refreshed themselves, the Widow taking a Chrystal glass fil'd with Claret wine, drank unto the whole company, and bad them welcome. The Parson pledged her, and so did all the rest in due ozder, but still in their company the cup past ober the poz old womans nose, insomuch that the old woman (in merry bein) spake thus unto the company: I have had much good meat among you, but as foz the drink, I can nothing commend it. Alas, good Gossip, (quoth the Widow) I perceive no man hath drunk to thee yet. No truly, quoth the old woman, foz Church-men have so much mind of young Rabbets, old men such joy in young Chickens, Batchelozs in Pigs flesh take such delight, that an old Sow, a tough Hen, oz a gray Cony are not accepted; and so it is sæn by me, else I should have bæn better remembred. Well, old woman, quoth the Parson, take here the leg of a Capon to stop thy mouth. No, by S. Anne, I dare not, quoth she. No! Wherefoze said the Parson? Marry foz fear lest you should go home with a Crutch, quoth she. The Taylor said, then taste here a piece of Goose. No, God forbid, said the old Woman, let Goose go to his kind: you have a young stomack, eat it your self, and much god it may do your heart, swæt young man. The old woman lacks most of her tæth, quoth the Tanner, and therefoze a piece of tender Chick is fittest foz her. If I did lack as many of my tæth, quoth the old woman, as you lack points of god husbandry, I doubt I should starbe befoze it were long. At this the Widow laugh'd heartily, and the men were struck into such a dump, that they had not a word to say. Dinner being ended, the Widow with the rest rose from the Table, and after they had sitten a pretty while merrily talking, the Widow called to her man John to bring her a Bowl of fresh Ale, which he did. Then said the Widow: My Masters, now foz your courtesie and cost I heartily thank you all; and in requital of all your favour, love, and god will, I drink to you, giving you fræ liberty when you please to depart. At these words her Suitozs loked so lowerly one upon

upon another, as if they had been nobly champing at Trade. When when the Taylor heard, shaking up himself in his new ruffet jerkin, and setting his Hat on one side, he began to speak thus: I trust, sweet Widow (quoth he) you remember to what end my coming hither was to day. I have long time been a Suitor unto you, and this day you promised to give me a direct answer. 'Tis true, quoth she, and so I have: for your love I give you thanks, and when you please you may depart. Shall not I have you, said the Taylor? Alas (quoth the Widow) you come too late. God friend (quoth the Tanner) it is manners for young men to let their elders be served before them: to what end should I be here if the Widow should have thee? a flat denial is meat for a saucy Suitor: but what sayest thou to me fair Widow (quoth the Tanner?) Sir, said she, because ye'l are so sharp set, I would wish you as soon as you can to wed. Appoint the time your self, quoth the Tanner. Even as soon (quoth she) as you can get a wife, and hope not after me, for I am already promised. Now, Tanner, you may take your place with the Taylor, quoth the Parson, for indeed the Widow is for no man but my self. Master Parson (quoth she) many have run near the Goal, and yet lost the game: and I cannot help it though your hope be in vain: besides, Parsons are but newly suffered to have Wives, and for my part I will have none of the first head. What (quoth the Taylor) is your merriment grown to this reckoning? I never spent a Pig and a Goose to so bad a purpose before: I promise you when I came in, I verily thought that you were invited by the Widow to make her and me sure together, and that the jolly Tanner was brought to be a witness to the contract: and the old woman fetch't in for the same purpose: else I would never have put up so many dry Bobs from her hands. And surely, quoth the Tanner, I knowing thee to be a Taylor, did assuredly think that thou wast appointed to come and take measure for our wedding apparel. But now we are all deceived, quoth the Parson, and therefore as we came Fools, so we may depart hence like Asses. That is as you interpret the matter, said the Widow: for I ever doubting that a concluding Answer would breed a jarr in the end among you every one, I thought it better to be done at one instant, and in mine own House, than at sundry times, and in common Taverns: And as for the meat you sent, as it was unrequested of me, so had you your part thereof, and if you think good to take home the

remainder, prepare your Waiters and you shall have it. Nay Widow, quoth they, although we have lost our labours, we have not altogether lost our manners: that which you have, keep, and God send to us better luck, and to you your hearts desire; and with that they departed.

The Widow being glad she was thus rid of her Guests, when her man John and all the rest sate at Supper, she sitting in a Chair by, spake thus unto them: Well, my Masters, you saw this day that your poor Dame had her choice of Husbands, if she had listed to marry; and such as would have loved and maintain'd her like a woman. 'Tis true, quoth John, and I pray God you have not withstood your best fortune. Trust me (quoth she) I know not, but if I have, I may thank mine own foolish fancy.

Thus it past on from Bartholomew-Tide, till it was near Christmas, at what time the weather was so wonderful cold, that all the running rivers round about the Town were frozen very thick. The Widow being very loth any longer to lye without company, in a cold winters night made a great fire, and sent for her man John: having also a Chair and a Cushion, she made him sit down therein, and sending for a pint of good Sack, they both went to Supper.

In the end Bed-time coming on, she caused her Maid in a merriment to pluck off his hose and shooes, and caused him to be laid in his Masters best Bed, standing in the best Chamber, hung round about with very fair Curtains. John being thus preferred, thought himself a Gentleman, and lying soft, after his hard labour, and a good Supper, quickly fell asleep.

About midnight, the Widow being cold on her feet, crept in to her man's Bed to warm them. John feeling one lift up the Cloathes, asked who was there? O good John, it is I, quoth the Widow, the night is so extream cold, and my chamber walls so thin, that I am like to be starved in my Bed: wherefore, rather than I would any way hazard my health, I thought it much better to come hither to try your courtesie, to have a little room beside you.

John being a kind young man, would not say her nay, and so they spent the rest of the night both together in one bed. In the morning betime she rose up and made her self ready, and willed her man John to run and fetch her a Link with all speed: for, quoth she, I have earnest business to do this morning. Her man did so. Which done,

she

the Horse him to carry the Link before her until she came to St. Bartholomew's Chappel, where Sir John the Priest, with the Clerk and Sexton, stood waiting for her. John, quoth she, turn into the Chappel, for before I go further, I will make my Prayers to St. Bartholomew, so shall I speed the better in my business. When they were come in, the Priest, according to his order, came to her, and asked where the Bridegroom was? Quoth she, I thought he had been here before me. Sir (quoth she) I will sit down and say over my Beads, and by that time he will come. John mused at this matter to see that his Dame should so suddenly be Married, and he hearing nothing thereof before. The Widow rising from her prayers, the Priest told her that the Bridegroom was not yet come. Is it true, quoth the Widow? I promise you I will stay no longer for him, if he were so good as George a Green, and therefore dispatch, quoth she, and marry me to my man John. Why Dame, quoth he, you do but jest I trow. John (quoth she) I jest not, for I mean it shall be, and stand not strangely, but remember that you did promise me on your Faith, not to hinder me, when I came to the Church to be married, but rather to set it forward: therefore set your Link aside, and give me your hand, for none but you shall be my Husband. John seeing no remedy, consented, because he saw the matter could not otherwise be amended; and married they were presently. When they were come home, John entertained his Dame with a kiss: which the other servants see, thought him something sawcy. The Widow caused the best cheer in the house to be set on the Table, and to breakfast they went, causing her new Husband to be set in a Chair at the Tables end, with a fair Napkin laid on his Trencher: then she called out the rest of her servants, willing them to sit down and take part of their good cheer. They wondering to see their fellow John sit at the Tables end in their old Master's Chair, began heartily to smile, and then openly laughed at the matter, specially because their Dame so kindly sate by his side: which she perceiving, asked if that were all the manners they could shew before their Master: I tell you (quoth she) he is my Husband, for this morning we were Married, and therefore henceforward look you acknowledge your Duty towards him. The folks looked one upon another, marvelling at this strange News. Which when John perceived, he said: My masters, muse not at all: for although by God's Providence, and your Dame's Favour, I am preferred from

being your Fellow, to be your Master; I am not thereby so much puft up in Pride, that any way I will forget my former estate: Notwithstanding seeing I am now to hold the Place of a Master, it shall be Wisdom in you to forget what I was, and to take me as I am, and in doing your diligence, you shall have no cause to repent that God made me your Master. The Servants hearing this, as also knowing his good Government before time, past their years with him in dutifull manner.

The next day the report was all over the Town, that Jack of Newbery had married his Dame: so that when the Woman walked abroad, every one bad God give her joy: some said that she was watch't to her sorrow; saying, that so lusty a young man as he, would never love her being so ancient. Whereupon the Woman made answer, That she would take him down in his Wedding shooes, and would try his patience in the prime of his lustiness: Whereupon many of her Gossips did likewise encourage her. Every day therefore for the space of a month after she was married, it was her ordinary custome to go forth in the morning among her Gossips and acquaintance to make merry, and not return home till night, without any regard of her household. Of which at her coming home, her Husband did very oftentimes admonish her in very gentle sort, shewing what great inconvenience would grow thereby: the which sometime she would take in gentle part, and sometime in disdain saying:

I am now in very good case, that he which was my Servant but the other day, will now be my Master: this it is for a Woman to make her fot her head. The day hath been when I might have gone forth when I would, and come in again when it had pleased me, without controlement: and now I must be subject to every Jacks check. I am sure (quoth she) that by my gadding abroad, and careless spending, I waste no goods of thine, I pitying thy poverty made thee a man, and Master of the House, but not to the end I should become thy slave, I scorn, I tell thee true that such a youngling as thy self should correct my conceit, and give me instructions, as if I were not able to guide my self: but yfaith, yfaith, you shall not use me like a Babe, nor bridle me like an Ass: and seeing my going abroad grieves thee, where I have gone forth one day, I will go abroad three, and for one hour, I will stay five. Well (quoth her Husband) I trust you will be better advised: and with that he went from her about his business, leaving her sweating in her sullian fumes.

Thus

Thus the time past on, till on a certain day she had been abroad in her wonted manner, and staying forth very late, he shut the doors and went to bed. About midnight she comes to the door, and knocks to come in: to whom he loking out of the window, answered in this sort:

What? is it you that keep such a knocking? I pray you get hence, and request the Constable to provide you a bed, for this night you shall have no lodging here. I hope, quoth she, you will not shut me out of doors like a Dog, nor let me lye in the streets like a Strumpet. Whether like a Dog or a Drab, quoth he, all is one to me, knowing no reason but that as you have stayed out all day for your delight, so you may lye forth all night for my pleasure. Both Birds and Beasts, at the nights approach prepare to their rest, and observe a convenient time to return to their habitation. Look but upon the poor Spider, the Frog, the Fly, and every other silly Worm, and you shall see all these observe time to return to their home; and if you, being a woman, will not do the like, content your self to bear the brunt of your own folly, and so farewell.

The woman hearing this, made piteous moan, and in very humble sort intreated him to let her in, and to pardon this offence, and while she lived, vowed never to do the like. Her Husband at length being moved with pity towards her, slipt on his shoes, and came down in his shirt: the door being opened, in she went quaking, and as he was about to lock it again, in very sorrowfull manner she said, Alack, Husband, what hap have I? My wedding Ring was even now in my hand, and I have let it fall about the door, good sweet John come forth with the candle, and help me to seek it. The man in continent did so, and while he sought for that which was not there to be found, she whipt into the house, and quickly clapping to the door, she lock't her Husband out. He stood calling with the candle in his hand to to come in, but she made as if she heard not. Anon she went up into her chamber, and carried the Key with her: but when he saw she would not answer, he presently began to knock as loud as he could at the door. At last she thrust her head out of the window, saying, who is there? 'Tis I, quoth John, what mean you by this? I pray you come down and open the door that I may come in.

What sir, quoth she, is it you? have you nothing to do but dance about the streets at this time of night, and like a Spirit of the But-

tery

very hunt after Crickets? are you so hot that the House cannot hold you? Nay, I pray thee sweet heart, quoth he, do not gibe any longer, but let me in. O sir, remember, quoth she, how you stood even now at the window, like a Judge on the Bench, and in taunting sort, kept me out of my own House. How now, Jack, am I even with you? What, John my Man, were you so lusty to lock your Dame out of doors? Sirra, remember you bad me go to the Constable to get lodging, now you have leisure to try if his Wife will preferr you to a Bed. You sir sawce, that made me stand in the cold till my feet did freeze, and my teeth chatter, while you stood preaching of Birds and Beasts, telling me a tale of Spiders, Flies and Frogs; go try now if any of them will be so friendly to let thee have lodging. Why go you not man? fear not to speak with them, for I am sure you shall find them at home: think not they are such ill husbands as you to be abroad at this time of night.

With this John's patience was greatly moved, insomuch that he deeply swore, that if she would not let him in, he would break down the door. Why John, quoth she, you need not be so hot, your cloathing is not so warm: and because I think this will be a warning unto you against another time how you shut me out of my house, Catch, there is the Key, come in at thy pleasure: and look thou go to bed to thy fellows, for with me thou shalt not lye this night. With that she clap't to the Casement, and got her to Bed, locking the Chamber-door fast. Her Husband that knew it was in vain to seek to come into her Chamber, and being no longer able to endure the cold, got him a place among his Prentices, and there slept soundly. In the morning his Wife rose betime, and merrily made him a cawdle, and bringing it to his Bed, asked him how he did?

Quoth John, troubled with a shrew, who the longer she lives, the worse she is: and as the People of Ilyris kill men with their looks, so she kills her Husbands heart with untoward Conditions. But trust me Wife, quoth he, seeing I find you of such crooked qualities, that (like the Spider) ye turn the sweet flowers of good counsel into venomous poyson; from henceforth I will leave you to your own wilfulness, and neither vex my mind, nor trouble my self to restrain you: the which if I had wisely done last night, I had kept the House in quiet, and my self from cold. Husband (quoth she) think that women are like Starlings, that will burst their Gall before they will

yield

yield to the Fowler: or like the Fish Scolopendra, that cannot be touch't without danger. Notwithstanding as the hard Steel doth yield to the Hammers stroak, being used to this kind, so will women to their Husbands, where they are not too much crost. And seing you have sworn to give me my Will, I vow likewise that my wilfulness shall not offend you. I tell you Husband the noble nature of Women is such, that for their loving Friends, they will not stick (like the Pelican) to pierce their own hearts to do them good. And therefore forgiving each other all injuries past: having also tried one anothers patience, let us quench these burning coals of contention, with the swæt juice of a faithful kiss, and shaking hands, bequeath all our anger to the eating up of this Caudle. Her Husband courteously consented, and after this time, they lived long together, in most godly, loving and kind sort, till in the end she died, leaving her Husband wondrous wealthy.

CHAP. II.

Of *Jack* of *Newbery* his great Wealth and number of Servants: and also how he brought the Queen *Katherine* two hundred and fifty men prepared for the War, at his own cost, against the King of *Scots* at *Flodden-field.*

NOw Jack of Newbery being a Widower, had the choice of many wives, Mens daughters of good credit, and Widows of great Wealth. Notwithstanding he bent his only liking to one of his own servants, whom he had try'd in the guiding of his house a year or two: and knowing her to be careful in her business, faithful in her dealing, and an excellent good housewife, thought it better to have her with nothing, then some other with much treasure. And beside, as her qualities were good, so was she of very comely personage, of a swæt favor, and fair complexion. In the end he opened his mind unto her, and craved her good will. The Maid (though she took this motion kindly) said she would do nothing without consent of her parents. Whereupon a Letter was writ to her Father, being a poor man living in Ailsbury in Buckinghamshire: who being joyfull of his daughters good fortune, speedily came to Newbery, where, of her Master he was friendly entertained: who after he had made him good cheer, shewed him all his servants at work, and every office in his house.

Within one room being large and long,
There ſtood two hundred Looms full ſtrong :
Two hundred men the truth is ſo,
Wrought in theſe Looms all in a row,
By every one a pretty boy,
Sate making Quils with mickle joy.
And in another place hard by,
An hundred Women merrily,
Were carding hard with joyfull cheer,
Who ſinging ſate with voices clear,
And in a Chamber cloſe beſide,
Two hundred Maidens did abide,
In petticoats of Stammel red,
And milk white Kerchers on their head :
Their Smock-ſleeves like to Winter-ſnow,
That on the Weſtern Mountains flow,
And each ſleeve with a ſilken band,
Was fairly tied at the hand.
Theſe pretty Maids did never lin,
But in that place all day did ſpin ;
And ſpinning ſo with voices meet,
Like Nightingales they ſung full ſweet,
Then to another Room came they,
Where Children were in poor array :
And every one ſate picking Wooll,
The fineſt from the courſe to cull,
The number was ſevenſcore and ten,
The Children of poor ſilly men :
And theſe their labours to requite,
Had every one a penny at night.
Beſide their meat and drink all day,
Which was to them a wondrous ſtay.
Within another place likewiſe,
Full fifty proper men he ſpies,
And theſe were Shearmen every one,
Whoſe skill and cunning there was ſhown :
And hard by them there did remain,
Full fourſcore Rowers taking pain.
A Dy-houſe likewiſe had he then,
Wherein he kept full forty men :
And likewiſe in his fulling Mill,
Full twenty perſons kept he ſtill.
Each week ten good fat Oxen he
Spent in his houſe for certainty :
Beſides good Butter, Cheeſe and Fiſh,
And many another wholſome diſh.

He kept a Butcher all the year,
A Brewer eke for Ale and Beer:
A Baker for to bake his Bread,
Which ſtood his houſhold in good ſtead.
Five Cooks within his Kitchin great,
Were all the year to dreſs his meat:
Six Scullion-boys unto their hands,
To make clean diſhes, pots and pans:
Beſide poor children that did ſtay,
To turn the broaches every day.
The old men that did ſee this ſight,
Was much amaz'd, as well he might:
This was a gallant Cloathier ſure,
Whoſe Fame for ever ſhall endure.

When the old man had ſeen this great houſhold and family, then he was brought into the Ware-houſes, ſome being fill'd with Woll, ſome with Flocks, ſome with Woad and Madder, and ſome with broad Cloaths and Kerſies ready dyed and dreſt, beſide a great number of others, ſome ſtretch'd on the Tenters, ſome hanging on Poles, and a great many more lying wet in other places. Sir (quoth the old man) I wis che zee you be bominable rich, and cham content you ſhall have my daughter, Gods bleſſing and mine light on you both.

But Father (quoth Jack of Newbery) what will you beſtow with her? Marry hear you (quoth the old man) I vaith cham but a poor man, but I thonk God, cham of good exclamation among my neighbours, and they will as zoon take my vice for any thing as a richer mans: thick I will beſtow, you ſhall have with a good will, becauſe che hear very good condemnation of you in every place, therefore chil give you twenty Nobles and a weaning Calf, and when I die and my wife, you ſhall have the revelation of all my goods.

When Jack heard his offer, he was ſtreight content, making more reckoning of the womans modeſty, than her Fathers money. So the marriage day being appointed, all things were prepared meet for the wedding, and royal cheer ordained; moſt of the Lords, Knights and Gentlemen thereabout were invited thereunto. The Bride being attired in a Gown of ſheeps ruſſet, and a kertle of fine woſted, her head attired with a billiment of gold, and her hair as yellow as gold hanging down behind her, which was curiouſly combed and pleated, according to the manner in thoſe days: ſhe was led to Church between two ſweet Boys, with Bride-laces and Roſemary tyed about their ſil-

ken Leeves; the one was Son to Sir Thomas Parry, the other to Sir Francis Hungerford. Then was there a fair Bride-cup of silver and gilt carried before her, wherein was a goodly branch of Rosemary gilded very fair, hung about with silken Ribbands of all colours: next was there a noise of Musitians that played all the way before her: after her came all the chiefest maidens of the Countrey, some bearing great Bride-cakes, and some Garlands of Wheat finely gilded, and so she pass'd unto the Church.

It is needless here for me to make any mention here of the Bridegroom, who being a man so well beloved, wanted no company, and those of the best sort, beside divers Merchant strangers of the Stilyard, that came from London, to the Wedding. The marriage being solemnized, home they came in order as before: and to Dinner they went, where was no want of good cheer, no lack of melody: Rhenish wine at this wedding was as plentifull as Beer or Ale, for the Merchants had sent thither ten tuns of the best wine in the Stilyard.

This Wedding endured ten days, to the great relief of the poor that dwelt all about: and in the end the Brides Father and Mother came to pay their daughters portion: which when the Bridegroom had received, he gave them great thanks: Notwithstanding he would not suffer them yet to depart; and against they should go home, their Son-in-law came unto them, saying: Father and Mother, all the thanks that my poor heart can yield, I give you for your good will, cost and courtesie, and while I live make bold to use me in any thing that I am able, and in requital of the gift you gave me with your daughter, I give you here twenty pound to bestow as you find occasion, and for your loss of time, and charges riding up and down, I give you here as much broad-cloth as shall make you a Cloak, and my Mother an holiday Gown, and when this is worn out, come to me and fetch more.

O my good son (quoth the old woman) Christ benison be with thee for evermore: for to tell thee true, we had sold all our Kine to make money for my daughters marriage, and this seven year we should not have been able to buy more: Notwithstanding we should have sold all that ever we had, before my poor wench should have lost her marriage. I (quoth the old man) chud have sold my coat from my back, and my bed from under me, before my Girl should have gone without you. I thank you good Father and Mother, said the Bride, and I pray God

long

long to keep you in health: then the Wife hasted home and did her duty to her parents, who weeping for ioy, departed. Not long after this, it chanced while our noble King was making Warr in France, that James King of Scotland, falsly breaking his oath, invaded England with a great Army, and did much hurt upon the Borders; whereupon on the sudden every man was appointed according to his ability to be ready with his men and furniture at an hours warning, on pain of death. Jack of Newbery was commanded by the Justice to set out six men, four armed with Pikes, and two Calivers, and to meet the Queen in Buckinghamshire, who was there raising a great power to go against that faithless King of Scots. When Jack had received his charge, he came home in all haste, and cut out a whole broad-cloth for Horsemens coats, and so much more as would make up coats for a hundred men: in short time he had made ready fifty tall men well mounted in white coats, and red caps with yellow feathers, Demilances in their hands, and fifty armed men on foot with Pikes, and fifty shot in white coats, also every man so expert in handling of his weapon, as few better were found in the field, himself likewise in compleat armour, on a goodly barbed horse, rode foremast of the company, with a Lance in his hand, and a fair plume of yellow Feathers in his crest, and in this sort he came before the Justices: who at the first approach did not a little wonder what he should be.

At length when he had discovered what he was, the Justices and most of the Gentlemen gave him great commendations for this his good and forward mind shewed in this action: but some other envying hereat, gave out words that he shews himself more prodigal than prudent, and more vain-glorious than well advised, seeing that the best Nobleman in the Countrey would scarce have done so much: and no marvel (quoth they) for such a one would call to his remembrance, that the King had often occasions to urge his subjects to such charges, therefore would do at one time as they might be able to do at another: but Jack of Newbery, like the Stork in the Spring-time, thinks the highest Cedar too low to build his nest in, and ere the year be half done, may be glad to have a bed in a bush.

These disdainful speeches being at last brought to Jack of Newbery's ear, though it grieved him much, yet patiently put them up till time convenient. Within a while after, all the Souldiers of Barkshire, Hampshire, and Wiltshire, were commanded to shew themselves

before the Queen at Stony Stratford, where her Grace, with many Lords, Knights, and Gentlemen were assembled, with ten thousand men. Against Jack should go to the Queen, he caused his face to be smeared with blood, and his white coat in like manner.

When they were come before her highness, she demanded (above all the rest) what those white Coats were: Whereupon Sir Henry Englefield (who had the leading of the Barkshire men) made answer:

May it please your Majesty to understand, that he which rideth foremost there, is called Jack of Newbery, and all those gallant men in white, are his own servants who are maintained all the year by him, whom he at his own cost hath set out in this time of extremity to serve the King against his vaunting Foe: and I assure your Majesty, there is not, for the number, better Souldiers in the field.

Good Sir Henry (quoth the Queen) bring the man to me, that I may see him: which was done accordingly. Then Jack with all his men alighted, and humbly on their knees fell before the Queen. Her Grace said, Gentlemen, arise, and putting forth her lilly white hand, gave it him to kiss. Most gracious Queen, quoth he, Gentleman, I am none, nor the Son of a Gentleman, but a poor Cloathier, whose Lands are his Looms, having no other Rents but what I get from the backs of little sheep, nor can I claim any other cognisance but a wooden shuttle. Nevertheless, most gracious Queen, these my poor servants and my self, with life and goods, are ready at your Majesties command, not only to spend our bloods, but also to lose our lives in defence of our King and Country.

Welcome to me Jack of Newbery, said the Queen, though a Clothier by Trade, yet a Gentleman by condition, and a faithfull subject in heart: and if thou chance to have any sute in Court, make account the Queen will be thy friend, and would to God the King had many such Clothiers. But tell me, how came thy white coat besmeared with blood, and thy face to be scratch't? May it please your Grace (quoth he) to understand that it was my chance to meet with a Monster, who like the people Cynomolgy, had the proportion of a man, but headed like a dog, the biting of whose teeth was like the poisoned teeth of a Crocodile, his breath like the Basilisks, killing a far off, I suppose his Name was Envy, who assailed me invisibly, like the wicked spirit of Mogunce, who flung stones at men, and could not be seen: and so I came by my scratch't face, not knowing what was

done.

the roll of thy company, or what men in the field? Although, said Sobereign Queen, quoth he, this poisoned cur (Scarlet) of many, and that few can escape the hurt of his wounded byarty, yet at this time he bent his force against me, not for any hurt I did him, but because I surpass'd him in hearty affection to my Sobereign Lord, and with the poor Widow offered all that I had to serve my Prince and Countrey. It were happy for England, said the Queen, if in every Market Town there were a Gibbet to hang up curs of that kind, who, like Esop's dog, lying in the manger, will do no good himself, nor suffer such as would do any. This speech being ended, the Queen caused her Army to be set in order, and in warlike manner to march toward Flodden, where King James had pitched his field. But as they passed along with Drum and Trumpet, there came a Post from the valiant Earl of Surrey, with tydings to her Grace that now she might dismiss her Army, for that it pleased God to grant the Noble Earl victory over the Scots: whom he had by his wisdom and valiancy overcome in fight, and slain their King in battel. Upon which news her Majesty discharged her Forces, and joyfully took her journey to London, with a pleasant countenance, praising God for her famous victory, and yielding thanks to all the Noble Gentlemen and Souldiers for their readiness in the action, giving many gifts to the Nobility, and great rewards to the Souldiers: among whom she nothing forgot Jack of Newbery, about whose neck she put a rich chain of Gold: at what time he with all the rest gave a great shout, saying: God save Katherine the Noble Queen of England. Many Noble men of Scotland were taken prisoners at this battel, and many more slain: so that there never came a greater foil to Scotland than this: for you shall understand that the Scottish King made full account to be Lord of this Land, watching opportunity to bring to pass his faithless and traiterous practice: which was when our King was in France, at Turney and Turwin: in regard of which Wars the Scots vaunted there was none left in Engl nd, but Beards and Ploughmen, who were not able to lead an Army, having no skill in martial affairs. In consideration of which advantage, he invaded the Countrey, boasting of victory before he had won: which was no small grief to Queen Margaret his Wife, who was eldest Sister to our Noble King. Wherefore, in disgrace of the Scots, and in remembrance

The SONG.

KIng *Jamie* hath made a vow,
keep it well if he may,
That he will be at lovely *London*,
upon Saint *James* his day.

Upon Saint *James* his day at noon,
at fair *London* will I be;
And all the Lords in merry *Scotland*,
they ſhall dine there with me.

Then beſpake good Queen *Margaret*,
the tears fell from her eye:
Leave off theſe Wars moſt noble King,
keep your fidelity.

The water runs ſwift & wonderous deep
from bottom unto the brim:
My Brother *Henry* hath men good enough.
England is hard to win.

Away (quoth he) with this ſilly fool,
in priſon faſt let her lye:
For ſhe is come of the Engliſh Blood,
and for theſe words ſhe ſhall die.

That day made many a fatherleſs child,
and many a Widow poor:
And many a Scottiſh gay Lady,
ſate ſweeping in her Bower-

With that beſpake L. *Thomas Howard*.
the Queens Chamberlain that day.
If that you put Q *Margaret* to dearh,
Scotland ſhall rue it alway.

Then in a rage King *Jamie* did ſay,
away with this fooliſh Mome:
He ſhall be hang'd, and the other burn'd,
ſo ſoon as I come home.

At *Flodden-hill* the Scots came in,
which made our Engliſh men fain:
At *Bramſtone-green* this Battel was ſeen,
there was King *Jamie* ſlain.

Then preſentiy the Scots did fly,
their Cannons they left behind:
Their Enſigns gay were won all away,
our Souldiers did beat them blind.

To tell you plain, twelve thouſand were (ſlain,
that to the fight did ſtand:
And many a Priſoner took that day,
the beſt in all *Scotland*.

Jack with a Fether was lapt all in Lether,
his boaſtings were all in vain.
He had ſuch a chance with new morrice (dance.
he never went home again.

CHAP. III.

How *Jack* of *Newbery* went to receive the King, as he went a progreſs into *Barkſhire*; and how he made him a Banquet in his own Houſe.

ABout the tenth year of the King's reign, his Grace made his progreſs into Barkſhire, againſt which time Jack of Newbery cloathed thirty tall fellows, being his houſhold ſervants in blew coats, faced with Sarcenet, every one having a good ſword and buckler on his

his shoulder, himself in a plain russet coat, a pair of white Kersie breeches, without welt or gard, and stockings of the same piece colored to his slops, which had a great cod-piece, whereon he stuck his pins: who knowing the King would come over a certain meadow, near, adjoyning to the Town: got himself thither with all his men: and repairing to a certain Ant-hill, which was in the field, took up his seat there, causing his men to stand round about the same with their swords drawn.

The King coming near the place with the rest of his Nobility, and seeing them stand with their drawn weapons, sent to know the cause, Garret King at Arms was the Messenger, who spake in this sort. God fellows, the Kings Majesty would know to what end you stand hear with swords and bucklers prepared to fight. With that Jack of Newbery started up, and made this answer: Harrold (quoth he) return to his Highness, it is poor Jack of Newbery, who being scant Marquess of a Mole-hill, is chosen Prince of Ants, and here I stand with my Weapons and Guard about me to defend and kæp these my poor and painfull subjects, from the force of the idle Butterflies, their sworn enemies, lest they should disturb their quiet Commonwealth, who this Summer-season are making their Winters provision.

The Messenger returning, told his Grace that it was one Jack of Newbery that stood there with his men about him to guard (as they say) a company of Ants, from the furious wrath of the Prince of Butterflies. With this news the King heartily laugh't, saying, Indeed it is no marvel he stands so well prepared, considering what a terrible Tyrant he hath to deal withall. Certainly, my Lords (quoth he) this seems to be a pleasant fellow, and therefore we will send to talk with him. The Messenger being sent, told Jack he must come and speak with the King. Quoth he, his Grace hath a Horse, and I am on foot, therefore will him to come to me: beside that, while I am away, our enemies might come and put my people in hazard, as the Scots did England, while our King was in France. How dare the Lamb be so bold with the Lyon, quoth the Herrald? Why, quoth he, if there be a Lyon in the field, here is never a Cock to fear him: and tell his Majesty, he might think me a very bad Governour that would walk aside upon pleasure, and leave my people in peril. Herrald (quoth he) it is written, he that hath a charge must look to it, and so tell thy Lord

my

my King. The message being done, the King said, My Lords, seeing it will be no other, we will ride up to the Emperour of the Ants, that is so careful in his Government. At the King's approach, Jack of Newbery, and his servants put up all their weapons, and with a joyfull cry flung up their Caps in token of Victory. Why how now, my Masters (quoth the King) is your Wars ended? let me see where the Lord General of this great Camp is? With that Jack of Newbery, with all his servants, fell on their knees, saying, God save the King of England, whose sight hath put my foes to flight, and brought great peace to the poor labouring people. Trust me (quoth our King) here be pretty fellows to fight against Butterflies: I must commend your courage, that dares withstand such mighty gyants. Most dread Soveraign (quoth Jack) not long ago, in my conceit, I saw the most provident Nation of the Ants summoned their chief Peers to a Parliament which was held in the famous City Dry Dolly, the one and thirtieth day of September: whereas, by their wisdoms, I was chosen their King, at what time also many bills of complaint were brought in against ill members in the Common-wealth: among whom the Mole was attainted of High-treason to their state, and therefore was banished for ever from their quiet Kingdom: so was the Grashopper and the Catterpiller, because they were not only idle, but also lived upon the labours of other men: amongst the rest, the Butterfly was much misliked, but few durst say any thing to him, because of his golden apparel: who through sufferance grew so ambitious and malepert, that the poor Ant could no sooner get an egg in her nest, but he would have it away, and especially against Easter, which at length was misliked. This painted Ass took snuff in the nose, and assembled a great many other of his own coat, by windy wars to rot these painfull people out of the land, that he himself might be seated above them all. (These were proud Butterflies, quoth the King.) Whereupon I with my pen (quoth Jack) prepared our selves to withstand them, till such time as your Majesties royal presence put them to flight.

Tush (said the King) thou must think that the force of Flies is not great. Notwithstanding (quoth Jack) their gay gowns make poor men afraid. I perceive (quoth Cardinal Wolsey) that you being King of Ants, do carry a great grudge to the Butterflies. I, quoth Jack, we be as great foes as the Fox and the Snakes are friends: for the one

of Jack of [illegible]

one of them being tubrile, lobes the [illegible] but now I intend to be no longer a Prince, because the Majesty of a King hath eclips't my glory: so that loking like the Peacock on my black feet, makes me abate my vain-glorious feathers; and humbly I yield unto his Majesty all my soveraign rule and dignity, both of life and goods, casting my weapons at his feet, to do any service wherein his Grace shall command me. God a mercy good Jack (quoth the King) I have often heard of thee, and this morning I mean to visit thy house.

Thus the King with great delight rode along until he came to the Towns end, where a great multitude of people attended to see his Majesty: where also Queen Katherine with all her train met him. Thus with great rejoycing of the Commons, the King and Queen passed along to this Jolly Clothiers house, where the Good Wife of the house with threescore Maidens attending, on her, presented the King with a Bee-hive, most richly gilt with gold, and the Bees therein were also gold, curiously made by Art, and out of the top of the same Hive sprung a flourishing green Tree, which bore golden Apples, and at Root thereof lay divers Serpents seeking to destroy it, whom Prudence and Fortitude trod under their feet, holding this inscription in their hands.

Lo here presented to your Royal sight,
the figure of a flourishing Common-wealth:
Where vertuous Subjects labour with delight,
and beat the drones to death that live by stealth.
Ambition, Envy, Treason, loathsome Serpents be,
which seek the downfall of this fruitfull tree.

But Lady prudence with deep-searching eye,
their ill-intended purpose doth prevent:
And noble Fortitude standing always nigh,
disperst their power prepar'd with bad intent.
Thus they are foil'd that mount by means unmeet,
and so like slaves are trodden under feet.

The King favourably accepted this Emblem, and receiving it at the womans hands, willed Cardinal Wolsey to lok thereon, commanding it should be sent to Windsor Castle. This Cardinal was at that time Lord Chancellor of England, and a wonderfull proud Prelate, by whose means great variance was set betwixt the King

of England and the French King, the Emperor of Almain, and divers other Princes of Christendom, whereby the traffick of those Merchants was utterly forbidden, which bred a general woe through England, especially among Clothiers: insomuch that having no sale for their Cloth, they were fain to put away many of their people which work't for them, as hereafter more at large shall be declared.

Then was his Majesty brought into a great Hall, where four long Tables were ready covered: and passing through that place, the King and Queen came into a fair and large Parlor hung about with goodly Tapestry, where was a Table prepared for his Highness, and the Queens Grace. All the floor where the King sate was covered with broad-cloaths, instead of green rushes: these were choice pieces of the finest Wool of an Azure colour, valued at an hundred pound a cloth, which afterwards was given to his Majesty. The King being set with the chiefest of his Counsel about him, after a delicate Dinner, a sumptuous Banquet was brought in, served all in Glass: the description whereof were too long for me to write, and you to read. The great Hall was also filled with Lords, Knights and Gentlemen, who were attended by no other but by the servants of the house. The Ladies of Honour and Gentlewomen of the Court were all seated in another Parlor by themselves: at whose Table the Maidens of the house did wait in decent sort. The Serving-men by themselves, and the Pages and Foot-men by themselves, upon whom the Prentices did attend most diligently. During the Kings abiding in this place, there was no want of delicates: Rhenish-wine, Claret-wine, and Sack, was as plentiful as small Ale. Then from the highest to lowest, they were served in such sort, as no discontent was found any way, so that great commendations redounded to the good man of the house. The L. Cardinal that of late found himself gall'd by the Allegory of the Ants, spake in this wise to the King: If it should please your Highness (quoth he) but to note the vain glory of these Artificers, you should find no small cause of dislike in many of their actions. For an instance, the fellow of this house, he hath not stuck this day to undoe himself, only to become famous by receiving your Majesty: like Herostratus the Shoomaker, that burned the Temple of Diana, only to get himself a name, more than for any affection he bears to your Grace, as may well be proved by this: let there be but a simple Subsidy levied upon them for the assistance of your Highness wars, or any other

weighty

weighty affairs of the Common-wealth and state of the Realm, though it be not the Twentieth part of their substance, they will so grudge and repine, that it is wonderful, and like people desperate cry out, They are quite undone. My Lord Cardinal, quoth the Queen (under correction of my L. the King I durst lay a hundred pound Jack of Newbery was never of that mind, nor is not at this instant: if ye ask him, I warrant he will say so. My self also had a proof thereof at the Scotch invasion, at what time this man being sealled but at six men, brought (at his own cost) an hundred and fifty men into the field. I would I had more such subjects, said the King, and many of so good a mind. Ho ho Harry (quoth Will Summers) then had not Empson and Dudley been chronicled for Knaves, nor sent to the Tower for Treason. But when they had not known the pain of imprisonment, quoth our King, who with their subtility griebed many others. But their subtilities were such that it make their necks, quoth Will Summers. Whereat the King and Queen laughing heartily, rose from the Table; by which time Jack of Newbery had caused all his folks to go to their work, that his Grace and all the Nobility might see it; so indeed the Queen had requested. Then came his Highness, where he saw a hundred Looms standing in one room, and two men working in every one, who pleasantly sung in this sort.

The Weavers Song.

WHen *Hercules* did use to spin,
and *Pallas* wrought upon the Loom,
Our trade to flourish did begin,
while conscience went not selling Broom,
Then love and friendship did agree,
to keep the bands of amity.

When Princes Sons kept sheep in field,
and Queens made Cakes of wheated flower,
The men to lucre did not yield,
which brought good cheer in every Bower,
Then love and friendship did agree,
to hold the bands of amity.

But when the Gyants huge and high,
did fight with Spears like Weavers Beams,
Then they in Iron Beds did lye,
and brought poor men to hard extreams.
Yet love and friendship did agree,
to hold the bands of amity.

Then *David* took his ſling and ſtone,
not fearing great *GOLIAS*'s ſtrength:
He pierc't his brains, and broke the bone,
though he were fifty foot of length.
For love and friendſhip, &c.

But while the *Greeks* beſieged *Troy*,
Penelope, apace did ſpin:
And Weavers wrought with mickle joy
though little gains were coming in.
For love and friendſhip, &c.

Had *Helen* then ſate carding Wooll,
(whoſe beauteous face did breed ſuch ſtrife)
She had not been ſir *Paris* trull,
nor cauſed ſo many to loſe their life,
Yet we by love did ſtill agree,
to hold the bands of amity.

Or had King *Priam*'s wanton Son,
been making Quills with ſweet content,
He had not then his friends undone,
when he to *Greece* a gadding went.
For love and friendſhip did agree, &c.

The Cedar-trees endure more ſtorms,
then little ſhrubs that ſprout on high:
The Weavers live more void of harms,
then Princes of great dignity,
While love and friendſhip doth agree, &c.

The Shepherd ſitting in the field,
doth tune his Pipe with hearts delight:
When Princes watch with Spear and Shield,
the poor man ſoundly ſleeps all night.
While love and friendſhip doth agree, &c.

Yet this by proof is daily try'd,
for Gods good gifts we are ingrate,
And no man through the world ſo wide,
lives well contented with his ſtate.
No love and friendſhip we can ſee,
to hold the hands of amity.

Well ſung good fellows, ſaid our King, Light hearts and merry minds live long without gray hairs. But (quoth Will Summers) ſeldom without red noſes. Well, ſaid the King, there is a hundred Angels to make good chear withall: and look that every year once you make a feaſt among your ſelves, and frankly (every year) I give you leave

[illegible] to [illegible] Bucks out of Dunington Park [illegible] ter of commandment. O, I beseech your Grace (quoth Will Summers) let it be with a condition; What is that, said the King? My Liege, quoth he, that although the Keeper will have the skins, yet they may give their Wives the horns. Go too, said the Queen, thy head is fuller of Knavery, than thy purse is of Crowns. The poor Weavers humbly thanked his Majesty for his bountiful liberality: and ever since it hath been a custom among the Weavers, every year presently after [illegible] new-tide in remembrance of the Kings favour to meet together and make a merry feast. His Majesty came next among the Spinners and Carders, who were merrily a working: whereat Will Summers fell into a great laughter. What ails the fool to laugh, said the King? Marry (quoth Will Summers) to see these Maidens get their living, as Bulls do eat their meat. How is that, said the Queen? by going still backward, quoth Will Summers: and I will lay a wager, that they that practice so well being Maids to go backward, will quickly learn, e're long to fall backward.

But sirra, said the Cardinal, thou didst fall forward when thou brakest thy face in master Kingsmiles Cellar. But you my Lord sate forward (quoth Will Summers) when you sate in the stocks at Sir Amias Paulet's. Whereat there was greater laughing then before. The King and Queen and all the Nobility heedfully beheld these women, who for the most part were very fair and comely creatures; and were all attired alike from top to toe. Then (after due reverence) the maidens in dulcet manner chanted out this Song, two of them singing the ditty, and all the rest bearing the burden.

The Maidens Song.

IT was a Knight in *Scotland* born,
follow my love come over the strand:
Was taken prisoner and left forlorn,
even by the good Earl of *Northumberland.*

Then was he cast in prison strong,
follow my love leap over the strand:
Where he could not walk nor lye along,
even by the good Earl of *Northumberland.*

And as in sorrow thus he lay,
follow my love come over the strand:
The Earl sweet Daughter walks that way,
and she is the fair flower of *Northumberland.*

An

And paſſing by like an Angel bright,
follow my love, come over the ſtrand;
This priſoner had of her a ſight,
and ſhe, &c.

And aloud to her this Knight did cry,
follow my love, come over the ſtrand,
The ſalt tears ſtanding in his eye,
and ſhe the fair flower of *Northumberland.*

Fair Lndy he ſaid, take pity on me,
follow my love, come over the ſtrand,
And let me not in priſon die,
and you the fair flower of *Northumberland.*

Fair Sir, how ſhould I take pity on thee,
follow my love, come over the ſtrand,
Thou being a foe to our Country,
and I the fair flower of *Northumberland.*

Fair Lady I am no foe, he ſaid,
follow my love, come over the ſtrand,
Through thy ſweet love here was I ſtay'd,
for thee the fair flower of *Northumberland.*

Why ſhould'ſt thou come here for love of me,
follow my love, come over the ſtrand,
Having Wife and Children in thy Country,
and I the fair flower of *Northumberland.*

I ſwear by the bleſſed Trintiy,
follow my love, come over the ſtrand,
I have no Wife nor Children I,
nor dwelling at home in merry *Scotland.*

If courteouſly you will ſet me free,
follow my love, come over the ſtrand,
I vow that I will marry thee,
ſo ſoon as I come in fair *Scotland.*

Thou ſhalt be a Lady of Caſtles and Towers,
follow my love, come over the ſtrand,
And ſit like a Queen in Princely bowers,
when I am at home in fair *Scotland.*

Then parted hence this Lady gay,
follow my love, come over the ſtrand,

And got her Fathers Ring away,
to help this Knight into fair *Scotland*.

Likewiſe much Gold ſhe got by ſleight,
follow my love, come over the ſtrand,
And all to help this forlorn Knight,
to wend from her Father to fair *Scotland*.

Two gallant ſteeds both good and able,
follow my love, come over the ſtrand,
She likewiſe took out of the Stable,
to ride with the Knight into fair *Scotland*.

And to the Jaylor ſhe ſent this Ring,
follow my love, come over the ſtrand,
The Knight from Priſon forth did bring,
to wend with her into fair *Scotland*.

This token ſet the Priſoner free,
follow my love, come over the ſtrand,
Who ſtraight went to this fair Lady,
to wend with her into fair *Scotland*.

A gallant ſteed he did beſtride,
follow my love, come over the ſtrand,
And with the Lady away did ride,
and ſhe the fair flower of *Northumberland*.

They rode till they came to a water clear,
follow my love, come over the ſtrand,
Good Sir how ſhould I follow you here,
and I the fair flower of *Northumberland*.

The water is rough and wonderful deep,
follow my love, come over the ſtrand:
And on my Saddle I ſhall not keep,
and I the fair flower of *Northumberland*.

Fear not the Foard, fair Lady; quoth he,
follow my love, come over the ſtrand,
For long I cannot ſtay for thee,
and thou the fair flower of *Northumberland*.

The Lady prickt her wanton ſteed,
follow my love, come over the ſtrand,
And over the River ſwom with ſpeed,
and ſhe, &c.

From top to toe all wet was ſhe,
follow my love, come over the ſtrand,
This have I done for love of thee,
and I the fair flower of *Northumberland.*

Thus rode ſhe all one Winters night,
follow my love, come over the ſtrand,
Till *Edenborough* they ſaw in ſight,
the faireſt Town in all *Scotland.*

Now chuſe, quoth he, thou wanton Flower,
follow my love, came over the ſtrand,
Where thou wilt be my Paramour,
or get thee home to *Northumberland.*

For I have Wife and Children five,
follow my love, come over the ſtrand,
In *Edenborough* they be alive,
then get thee home to fair *England.*

This favour thou ſhalt have to boot,
follow my love, come over the ſtrand,
I'le have my Horſe, go thou on foot,
go get thee home to *Northumberland.*

O falſe and faithleſs Knight, quoth ſhe,
follow my love, come over the ſtrand,
And canſt thou deal ſo bad with me,
and I the fair flower of *Northumberland.*

Diſhonour not a Ladies name,
follow my love, come over the ſtrand,
But draw thy ſword, and end my ſhame,
and I the fair flower of *Northumberland.*

He took her from her ſtately ſteed,
follow my love, come over the ſtrand,
And left her there in extream need,
and ſhe the fair flower of *Northumberland.*

Then ſat ſhe down full heavily,
follow my love, come over the ſtrand,
At length two Knights came riding by,
two gallant Knights of fair *England.*

She fell down humbly on her knee,
follow my love, come over the ſtrand,

Saying,

Saying, Courteous Knight take pity on me.
and I the fair flower of *Northumberland.*

I have offended my Father dear,
follow my love, come over the ſtrand,
And by a falſe Knight that brought me here,
from the good Earl of *Northumberland.*

They took her up behind them then,
follow my love, come over the ſtrand,
And brought her to her Father again,
And he the good Earl of *Northumberland.*

All you fair Maidens, be warned by me,
follow my love, come over the ſtrand,
Scots never were true, nor never will be,
to Lord nor Lady, nor fair *England.*

After the King's Majeſty and the Queen had heard this Song ſweetly ſung by them, he caſt them a great reward: and ſo departing thence, went to the Fulling-mills and Dy-houſe, where a great many were alſo hard at work; and his Majeſty perceiving what a great number of people were by this one man ſet on work, both admired and commended him: ſaying further, that no Trade in all the Land was ſo much to be cheriſhed and maintained as this, which, quoth he, may be well called, the life of the poor. And as the King returned from this place with intent to take horſe and depart, there met him a great many children in garments of white ſilk, fringed with Gold, their heads crowned with golden Bays, and about their arms each one had a Scarf of green Sarcnet faſt tied, in their hands they bore ſilver Bows, and under their girdles golden Arrows. The foremoſt of them repreſented Diana, Gods of Chaſtity, who was attended on by a train of beautiful Nymphs, and they preſented to the King four priſoners: The firſt was a ſtern and a griſly woman, carrying a frowning countenance, and her forehead full of wrinkles, her hair as black as pitch, and her garments all bloody, a great ſword ſhe had in her hand all ſtained with purple gore: they called her name Bellona, Goddeſs of Wars, who had three daughters, the firſt of them was a tall woman, ſo lean and ill favoured, that her cheek-bones were ready to ſtart out of the ſkin, of a pale and deadly colour; her eyes ſunk into her head; her legs ſo feeble, that they could ſcantly carry her

body; all along her arms and hands through the skin you might tell the sinews, joynts and bones; her teeth were very strong and sharp withall: She was so greedy, that she was ready with her teeth to tear the skin from her own arms: Her attire was black, and all torn and ragged; she went bare-footed, and her name was Famine. The second was a strong and lusty woman, with a look pittiless, and unmerciful countenance: her garments were all made of Iron and Steel, and she carried in her hand a naked weapon, and she was called the Sword. The third was also a cruel creature, her eyes did sparkle like burning coals, her hair was like a flame, and her garments like burning hals: she was so hot, that none could stand near her, and they called her name Fire.

After this they retired again, and brought unto his Highnels two other personages, their countenance was Princely and amiable, their attire most rich and sumptuous: the one carried in his hand a golden Trumpet, and the other a Palm-tree; and these were called Fame and Victory, whom the Goddess of Chastity charged to wait upon this famous Prince for ever. This done, each child after other with due reverence gave unto his Majesty a sweet-smelling Gilly-flower, after the manner of the Persians, offering something in token of loyalty and obedience. The King and Queen beholding the sweet favour and countenance of these children, demanded of Jack of Newbery whose children they were? Who answered, It shall please your Highness to understand, that these are the children of poor people, that do get their living by picking of Wool, having scant a good meal once in a week. With that the King began to tell his Gillyflowers, whereby he found that there were 96 children. Certainly, said the Queen, I perceive God gives as fair children to the poor as to the rich, and fairer many times: and though their dyet and keeping be but simple, the blessing of God doth cherish them: Therefore, said the Queen, I will request to have two of them to wait in my chamber. Fair Katherine, said the King, thou and I have jump't in one opinion, thinking these children fitter for the Court then the Country: whereupon he made choice of a dozen more: four he ordained to be Pages to his Royal Person, and the rest he sent to Universities, allotting to every one a Gentlemans living. Divers of the Noblemen did in like sort entertain some of those children into their services, so that (in the end) not one was left to pick Wool, but were all so provided for, that their Parents never

needed

næded to care for them: and God so blessed them, that each of them came to be men of great account and authority in the land, whose posterities remain to this day worshipful and famous. The King, Quæn and Nobles being ready to depart, after great thanks and gifts given to Jack of Newbery, his Majesty would have made him Knight; but he mækly refused it, saying, I beseech your Grace let me live a poor Clothier among my people, in whose maintenance I take more felicity, than in all the vain titles of Gentility: for these are the labouring Ants whom I seek to defend, and these be the Bees which I kæp; who labour in this life, not for our selves, but for the glory of God, and to do service to our dread Sovereign. Thy Knighthood næd be no hindrance of thy faculty, quoth the King. O my dread Sovereign, said Jack, honour and worship may be compared to the Lake of Lethe, which makes men forget themselves that taste thereof; and to the end I may still kæp in mind from whence I came, and what I am, I beseech your Grace let me rest in my russet coat a poor Clothier to my dying day. Seeing then (said the King) that a mans mind is a Kingdom to himself, I will leave thee to the riches of thy own content, and so farewell. The Quæns Majesty taking her leave of the good Wife with a Princely kiss, gave her in token of remembrance a most precious and rich Diamond set in Gold, about the which was also curiously set six Rubies and six Emralds in one piece, valued at nine hundred Marks, and so her Grace departed. But in this mean space Will Summers kept company among the Maids, and betook himself to spinning as they did, which then was held as a forfeit of a gallon of wine: but William by no means would pay, except they would take it out in kisses, rating every kiss at a farthing. This payment we refuse for two causes, quoth the Maids: the one, because we estæm not kisses at so base a rate: and the other, because in so doing we should give as much as you.

CHAP. IV.

How the Maids served *Will Summers* for his sawciness.

THE Maidens consented together, seeing Will Summers was so busie both with their work and in his words, and would not pay his forfeiture, to serve him as he served them: first therefore they bound him hand and fæt, and set him upright against a post, tying

body; all along her arms and hands through the skin you might tell the sinews, joynts and bones; her teeth were very strong and sharp withall: She was so greedy, that she was ready with her teeth to tear the skin from her own arms: Her attire was black, and all torn and ragged; she went bare-footed, and her name was Famine. The second was a strong and lusty woman, with a look pitilesse, and unmerciful countenance: her garments were all made of Iron and Steel, and she carried in her hand a naked weapon, and she was called the Sword. The third was also a cruel creature, her eyes did sparkle like burning coals, her hair was like a flame, and her garments like burning hals: she was so hot, that none could stand near her, and they called her name Fire.

After this they retired again, and brought unto his Highnes two other personages, their countenance was Princely and amiable, their attire most rich and sumptuous: the one carried in his hand a golden Trumpet, and the other a Palm-tree; and these were called Fame and Victory, whom the Goddess of Chastity charged to wait upon this famous Prince for ever. This done, each child after other with due reverence gave unto his Majesty a sweet-smelling Gilly-flower, after the manner of the Persians, offering something in token of loyalty and obedience. The King and Queen beholding the sweet favour and countenance of these children, demanded of Jack of Newbery whose children they were? Who answered, It shall please your Highnes to understand, that these are the children of poor people, that do get their living by picking of Wool, having scant a good meal once in a week. With that the King began to tell his Gillyflowers, whereby he found that there were 96 children. Certainly, said the Queen, I perceive God gives as fair children to the poor as to the rich, and fairer many times: and though their dyet and keeping be but simple, the blessing of God doth cherish them: Therefore, said the Queen, I will request to have two of them to wait in my chamber. Fair Katherine, said the King, thou and I have jump't in one opinion, thinking these children fitter for the Court then the Country: whereupon he made choice of a dozen more: four he ordained to be Pages to his Royal Person, and the rest he sent to Universities, allotting to every one a Gentlemans living. Divers of the Noblemen did in like sort entertain some of those children into their services, so that (in the end) not one was left to pick Wool, but were all so provided for, that their Parents never

needed

næded to care for them: and God so blessed them, that each of them came to be men of great account and authority in the land, whose posterities remain to this day worshipful and famous. The King, Queen and Nobles being ready to depart, after great thanks and gifts given to Jack of Newbery, his Majesty would have made him Knight; but he meekly refused it, saying, I beseech your Grace let me live a poor Clothier among my people, in whose maintenance I take more felicity, than in all the vain titles of Gentility: for these are the labouring Ants whom I seek to defend, and these be the Bees which I keep; who labour in this life, not for our selves, but for the glory of God, and to do service to our dread Sovereign. Thy Knighthood need be no hindrance of thy faculty, quoth the King. O my dread Sovereign, said Jack, honour and worship may be compared to the Lake of Lethe, which makes men forget themselves that taste thereof; and to the end I may still keep in mind from whence I came, and what I am, I beseech your Grace let me rest in my russet coat a poor Clothier to my dying day. Seeing then (said the King) that a mans mind is a Kingdom to himself, I will leave thee to the riches of thy own content, and so farewell. The Queens Majesty taking her leave of the good Wife with a Princely kiss, gave her in token of remembrance a most precious and rich Diamond set in Gold, about the which was also curiously set six Rubies and six Emralds in one piece, valued at nine hundred Marks, and so her Grace departed. But in this mean space Will Summers kept company among the Maids, and betook himself to spinning as they did, which then was held as a forfeit of a gallon of wine: but William by no means would pay, except they would take it out in kisses, rating every kiss at a farthing. This payment we refuse for two causes, quoth the Maids: the one, because we estæm not kisses at so base a rate: and the other, because in so doing we should give as much as you.

CHAP. IV.

How the Maids served *Will Summers* for his sawciness.

THE Maidens consented together, seeing Will Summers was so busie both with their work and in his words, and would not pay his forfeiture, to serve him as he served them: first therefore they bound him hand and feet, and set him upright against a post, tying

him thereto, which he took in ill part; notwithstanding he could not resist them: and because he let his tongue run at random, they set a fair gag in his mouth, such a one as he could not for his life put away: so that he stood as one gaping for wind, Then one of them got a couple of dogs droppings, and putting them in a bag, laid them in sole in a bason of water, while the rest turned down the coller of his Jerkin, and put an Dast-cloth about his neck instead of a fine towel: then came the other maid with a bason, and water in the same, and with the perfume in the pudding-bag slapt him about the face and lips till he look't like a tawny-moze, and with her hand washt him very orderly. The smell being somewhat strong, Will could by no means abide it, and for want of other language, cried, Ah ah ah ah. Fain he would have spet, and could not, so that he was fain to swallow down such liquour as he never tasted the like. When he had a pretty while been washed in this sort, at length he croucht down upon his knees, yielding himself to their favour: which the maidens perceiving, pulled the gag out of his mouth. He had no soner the liberty of his tongue, but he curst and swore like a Devil. The maids that could scant stand for laughing, at last askt how he liked his washing? Gods ounds, quoth he, I was never thus wash't, nor never met with such Barbers since I was born: let me go, quoth he, and I will give you whatsoever you will demand; therewith he cast them an English crown. Nay, quoth one of the maids, you are yet but wash't, but we will shave you ere you go. Sweet maids, quoth he, pardon my shaving, let it suffice that you have wash't me: if I have done a trespass to your trade, forgive it me, and I will never hereafter offend you. Tush, said the maids, you have made our wheels cast their bands, and hurled the teeth of our cards in such sort, as the offence may not be remitted without great pennance. As for your Gold, we regard it not: therefore as you are perfumed fit for the dogs, so we enjoyn you this night to serve all our hogs; which pennance if you will swear with all speed to perform, we will let thee loose. O, quoth Will, the huge Elephant was never more fearful of the silly sheep, then I am of your displeasures: therefore let me lose, and I will do it with all diligence. Then they unbound him, and brought him among a great company of Swine, which when Will had well viewed over, he drove out of the Yard all the Sows. Why how now, quoth the maids, what mean you by this? Marry quoth Will, these be all Sows, and my pennance is but to serve

the

the Hogs. Is it true, quoth they? have you overtaken us in this sort? Well, look there be not one Hog unserved we would advise you. Will Summers strip't up his sleeves very orderly, and clap't an apron about his motly hosen, and taking a pail, served the Hogs very handsomely: when he had given them all meat, he said thus:

My task is duly done,
My liberty is won;
The Hogs have eat their crabs,
Therefore farewell you drabs.

Nay soft friend, quoth they, the veriest Hog of all hath yet had nothing. Where the Devil is he, said Will, that I see him not? Wrapt in a motley Jerkin, quoth they; take thy self by the nose, and thou shalt catch him by the snout. I was never so very a hog, quoth he, but I could alway spare from my own belly to give a woman. If thou do not (say they) eat (like the prodigal child) with thy fellow hogs, we will so shave thee, that thou shalt dearly repent thy disobedience. He seeing no remedy, committed himself to their mercy, and so they let him go. When he came to the Court, he shewed to the King all his adventures among the Weaver's maidens, whereat the King and Queen laughed heartily.

CHAP. V.

Of the Pictures which *Jack* of *Newbery* had in his house, whereby he encouraged his Servants to seek for fame and dignity.

IN a fair and large Parlor, which was Wainscoated round about, Jack of Newbery had fifteen fair Pictures hanging, which were covered with Curtains of green silk, fringed with gold: which he would often shew to his friends and servants. In the first was the picture of a shepherd, before whom kneeled a great King named Viriat. who sometime governed the people of Portugal. See here, quoth Jack, the Father of a shepherd, the Son a Sovereign. This man ruled in Portugal, and made great Wars against the Romans, and after that invaded Spain, yet in the end was traiterously slain.

The next was the Portraiture of Agathocles, which for his surpassing wisdom and manhood, was created King of Sicilia, and maintained battel against the people of Carthage. His Father was a poor Potter, before whom he also kneeled. And it was the use of this King,

that

that whensoever he made a banquet, he would have as well vessels of earth as of gold set upon the table, to the intent he might always bear in mind the place of his beginning, his fathers house and family.

The third was the Picture of Iphicrates an Athenian born, who vanquished the Lacedemonians in plain and open battel. This man was Captain General to Artaxerxes, King of Persia, whose Father was notwithstanding a Cobler, and there likewise pictured. Eumenes was also a famous Captain to Alexander the great, whose Father was no other then a Carter. The fourth was the similitude of Elius Pertinax, sometime Emperor of Rome, yet was his Father but a Weaver: and afterward to give example to others of low condition to bear minds of worthy men, he caused the shop to be beautified with Marble curiously cut, wherein his Father before him was wont to get his living.

The fifth was the picture of Diocletian, that so much adorned Rome with his magnifical and triumphant victories. This was a most famous Emperor, although no other then the Son of a Book-binder.

Valentinian stood the next, painted most artificially: who also was crowned Emperor, and was but the Son of a poor Rope-maker, as in the same picture was expressed, where his Father was painted by him using of his trade.

The seventh was the Emperor Probus, whose Father being a Gardner. was pictured by him holding a Spade.

The eighth picture was of Marcus Aurelius, whom every age honoureth, he was both a wise and prudent Emperor, and yet but a Cloth-weavers Son.

The ninth was the propotion of the valiant Emperor Maximinius, the Son of a Black-smith, who was there painted, as he was wont, to work at the Anvil.

In the tenth Table was painted the Emperor Gabienus, who at the first was but a poor Shepherd.

Next to his picture was placed the Pictures of two Popes of Rome, whose wisdom and learning advanced them to that dignity. The first was the lively counterfeit of Pope John the twenty two, whose Father was a Shoemaker: he being elected Pope, increased their rents and patrimony greatly.

The other was the picture of Pope Sax us, the fourth of that name, being a poor Marriners Son.

The thirteenth picture was of Luitprandus, King of Lomberdi, who

was

was not better then the Son of a common Strumpet; being painted like a naked child walking in water, and taking hold of the point of a Lance, by the which he hung fast, and saved himself. The reason whereof is this: After his lewd Mother was delivered of him, she unnaturally threw him into a deep stinking ditch, wherein was some water. By hap King Agilmond passed that way, and found this child almost drowned, who moving him somewhat with the point of his Lance, better to perceive what he was; the child (though newly born) took hold thereof with one of his pretty hands, not suffering it to slide or slip away again: which thing the Prince considering, being amazed at the strange force of this young little infant, caused it to be taken up, and carefully to be fostered; and because the place where he found it was called Lam-, he named the child Lamusius: who after grew to be so brave a man, and so much honoured of Fortune, that in the end he was crowned King of the Lumbards, who lived there in honour, and in succession after him, even unto the time of the unfortunate King Albovina, when all came to ruine, subversion and destruction.

In the fourteenth picture, Brimislas King of Bohemia, was most artificial drawn, before whom there stood an horse without bridle or saddle, in a field where Husbandmen were at Plough. The cause why this King was thus painted (quoth Jack) was this. At that time the King of the Bohemians died without issue; and great strife being among the Nobility for a new King, at length they all consented that a horse should be let into the field without bridle or saddle, having all determined with a most assured purpose to make him their King, before whom this horse rested. At what time it came to pass, that the horse first staied himself before this Brimislas, being a simple creature, who then was busie driving the Plough. They presently made him their Soveraign, who ordered himself and his Kingdom very wisely: he ordained many good Laws, he compassed the City of Prague with strong walls, besides many other things meriting perpetual laud and commendations.

The fifteenth was the picture of Theophrastus, a Philosopher, a Counsellor of Kings, and companion of Nobles, who was but the Son of a Taylor. Seeing then my good servants, that these men have been advanced to high estate and Princely dignities, by wisdom, learning and diligence, I would wish you to imitate the like vertues, that you might attain the like honours, for which of you doth know what

good

good fortune God hath in ſtore for you? there is none of you ſo poorly born, but that men of baſer birth have come to great honours: the idle hand ſhall ever go in a ragged garment, and the clothful live in reproach: but ſuch as do lead a virtuous life, and govern themſelves diſcreetly, ſhall of the beſt be eſteemed, and ſpend their days in credit.

CHAP. VI.

How all the Clothiers in *England* joined together, and with one conſent complained to the King of their great hinderance ſuſtained for want of Traffick into other Countries; whereupon they could get no ſale for their Cloth.

By means of the Wars our King had with other Countries, many Merchant ſtrangers were prohibited for coming to England, and alſo our own Merchants (in like ſort) were forbidden to have dealing with France or the Low-countries; by means whereof, the Clothiers had moſt of their cloth lying on their hand, and that which they ſold was at ſo low a rate, that the money ſcarcely paid for the wool and workmanſhip. Whereupon they thought to eaſe themſelves by abating the poor workmens wages: and when that did not prevail, they turned away their people, Weavers, Shearmen, Spinners and Carders; ſo that where there was a hundred Looms kept in one Town, there was ſcant fifty, and he that kept twenty put down ten. Many a poor man (for want of work) was hereby undone, with his wife and children, and it made many a poor widow to ſit with an hungry belly. This bred great woe in moſt places in England. In the end Jack of Newbery, intended (in the behalf of the poor) to make a ſupplication to the King: and to the end he might do it the more effectually, he ſent Letters to all the chief clothing Towns in England, to this effect.

The Letter.

WElbeloved Friends and Brethren, having a taſte of the general grief, and feeling (in ſome meaſure) the extremity of the times, I fell into conſideration by what means we might beſt expell theſe ſorrows, and recover our former commodity. When I had well thought thereon, I found that nothing was more needful herein then a faithful unity among our ſelves. This ſore of neceſſity can no way be cured but by concord: for like as the flame conſumes the candle, ſo men through diſcord waſte themſelves. The poor hate the rich, becauſe they will not ſet them on work: and the rich hate the poor, becauſe they ſeem burthenous: ſo that both are offended for want of gain. When *Belinus* and *Brennus* were at ſtrife, the Queen their Mother in their greateſt fury perſwaded them to peace, by urging her conception of them in one womb, and mutual cheriſhing of

them

them from their tender years, ſo let our Art of Cloathing, which, like a kind Mother, hath cheriſhed us with the excellency of her ſecrets, perſwade us to an unity. Though our occupation be decayed, let us not deal with it as men do by their old ſhooes, which after they have long born them out of the mire, do in the end fling them on the dunghill, or as the Husbandman doth by his Bees, who for their Honey burns them. Dear friends, conſider that our Trade will maintain us, if we uphold it, and there is nothing baſe, but that which is baſely uſed. Aſſemble therefore your ſelves together, and in every Town tell the number of thoſe that have their living by means of this trade: note it in a Bill, and ſend to me. And becauſe Suits in Courts are like Winter-nights, long and weariſome, let there be in each place a weekly collection made to defray charges: for I tell you, Noblemens Secretaries and cunning Lawyers have ſlow tongues and deaf ears: which muſt daily be anointed with the ſweet oyl of Angels. Then let two honeſt diſcreet men be choſen, and ſent out of every Town to meet me at *Blackwell-Hall* in *London*, on *All-Saints* Eve, and then we will preſent our humble Petition to the King: Thus I bid you heartily farewell.

Copies of this Letter being ſealed, they were ſent to all the Cloathing Towns of England, the Weavers both of Linnen and Woollen gladly received them; ſo that when all the Bills were brought together, there were found of the Cloathiers, and thoſe they maintained, threeſcore thouſand and ſix hundred perſons. Moreover, every Cloathing Town ſending up two men to London, they were found to be 112 perſons, who in very humble ſort fell down before his Majeſty, walking in St. James his Park, and delivered unto him their Petition. The King preſently peruſing it, asked if they were all Cloathiers? who anſwered (as it were one man in this ſort: We are (moſt gracious King) all poor Cloathiers, and your Majeſties faithfull ſubjects: My Lords, quoth the King, let theſe mens complaint be throughly lookt unto, and their grief redreſſed, for I account them in the number of the beſt Commonwealths men. As the Clergy for the Soul, the Souldier for defence of his Country; the Lawyer to execute Juſtice, the Husbandman to feed the Belly: ſo is the skilful Cloathier no leſs neceſſary for the cloathing of the Back; whom we may reckon among the chief Yeomen of our Land: And as the Chryſtal light of the eye is tenderly to be kept from harms, becauſe it gives to the whole body light; ſo is the Cloathier, whoſe cunning hand provides garments to defend our naked parts from the Winters nipping froſt. Many more reaſons there are which may move us to redreſs their griefs, but let it ſuffice that I command to have it done. With that his Grace delivered the Petition to the Lord Chancellor: and all the Cloathiers cryed, God ſave the King. But as the King was ready to depart, he ſuddenly turned about, ſaying, I remember there is one Jack of New-

bery, I muse he had not his hand in this business, who profest himself to be a defender of true labourers. Then, said the Duke of Sommerset, it may be his purse is answerable for his person. Nay (quoth the Lord Cardinal) all his treasure is little enough to maintain wars against the Butterflies: with that Jack shewed himself unto the King, and privately told his Grace of their grief anew. To whom his Majesty said, Give thy attendance at the Council-chamber, where thou shalt receive an answer to thy content. And so his Highness departed. Finally, it was agreed that the Merchants should freely traffick one with another; and the Proclamation thereof should be made as well on the other side of the Sea, as in our Land. But it was long before this was effected, by reason the Cardinal being Lord Chancellor, put off the matter from time to time. And because the Cloathiers thought it best not to depart before it was ended, they gave their daily attendance at the Cardinals house, but spent many days to no purpose. Sometime they were answered my Lord was busie, and could not be spoken withal: or else he was asleep, and they durst not awake him: or at his study, and they would not disturb him: or at his prayers, and they durst not displease him: and still one thing or other stood in the way to hinder them. At last Patch the Cardinal's fool, being (by their often repair thither) well acquainted with the Cloathiers, came unto them and said, What, have you not spoken with my Lord yet? No truly (quoth they) we hear say he is busie, and we stay till his Grace be at leisure. Is it true, said Patch? and with that in all haste he went out of the Hall, and at last came in again with a great bundle of straw on his back. Why how now Patch (qd. the Gentlemen) what wilt do with that straw? Marry (quoth he) I will put it under these honest mens feet, lest they should freeze ere they find my Lord at leisure. This made them all to laugh: and they caused Patch to carry away his straw again. Well, well (quoth he) if it cost you a groats-worth of faggots at night, blame not me. Trust me (said Jack of Newbery) if my Lord Cardinals Father had been no hastier in killing of Calves, then he is in dispatching of poor mens Suits, I doubt he had never worn a Myter. This he spake betwixt themselves softly, but yet not so softly, but that he was overheard by a flattering fellow that stood by, who made it known to some of the Gentlemen, and they streight certified the Cardinal thereof.

The Cardinal (who was of a very high spirit and lofty aspiring mind) was marvellously displeased at Jack of Newbery: wherefore in his rage he commanded and sent the Cloathiers all to prison, because

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the one of them should not sue for the others releasement. Four days lay these men in the Marshalsey, till at last they made their humble Petition to the King for their release: but some of the Cardinals friends kept it from the Kings sight. Notwithstanding the Duke of Somerset knowing thereof, spake with the Lord Cardinal about the matter, wishing he should spedily release them lest it bred him some displeasure: for you may perceive (quoth the Duke) how highly the King estæms men of that faculty. Sir (quoth the Cardinal) I doubt not but to answer their imprisonment well-enough, being perswaded that none would have given me such a quip but an Heretick: and I dare warrant you, were this Jack of Newbery well examined, he would be found to be infected with Luther's Spirit, against whom our King hath of late written a most learned Book: in respect whereof the Pope's Holiness hath intituled his Majesty Defender of the Faith: therefore I tell you, such fellows are fitter to be faggots for fire, than Fathers of families: notwithstanding (at your Grace's request) I will release them. Accordingly the Cardinal sent for the Cloathiers before him to Whitehall, his new-built house by Westminster, and there bestowing his blessing upon them, said, Though you have offended me, I pardon you: for as *Stephen* forgave his enemies that stoned him, and our Saviour those sinful men that crucified him; so I do forgive you that high trespass committed in disgrace of my birth; for herein do men come nearest unto God, in shewing mercy and compassion. But see hereafter you offend no more, touching your suit it is granted, and to morrow shall be publish d through *London*. This being said, they departed: and according to the Cardinal's words, their business was ended. The Stilyard Merchants joyful hereof, made the Cloathiers a great banquet. After which each man departed home, carrying tidings of their good success: so that in short space Cloathing again was very good, and poor men as well set on work as before.

CHAP. VII.

How a young Italian Merchant coming to *Jack* of *Newbery*'s house, was greatly enamoured of one of his Maidens; and how he was served.

AMong other Servants which Jack of Newbery kept, there were in his house threescore Maidens, which every Sunday waited on his Wife to Church, and home again, who had divers offices. Among other, two were appointed to keep the beams and weights to weigh out Wool to the Carders and Spinners, and to receive it in again by

weight, one of them was a comely Maiden fair and lovely, born of wealthy parents, and brought up in good qualities, her name was Jone. So it was that a young wealthy Italian Merchant, coming off from London thither to bargain for Cloth (for at that time Cloathiers moſt commonly had their cloth beſpoken, and half paid for aforehand.) This Maſter Bennedick fell greatly enamoured of this Maiden, and therefore offered much courteſie to her, beſtowing many gifts on her, which ſhe received thankfully: and albeit his outward countenance ſhewed his inward affection, yet Jone would take no knowledge thereof. Half the day ſometime would he ſit by her, as ſhe was weighing Wool, often ſighing and ſobbing to himſelf, yet ſaying nothing, as if he had bæn tongueleſs, like the men of Coromande, and the lother to ſpeak, for that he could ſpeak but bad Engliſh. Jone on the other ſide, that well perceived his paſſions, did as it were triumph over him, as one that were bondſlave to her beauty; and although ſhe knew well enough before that ſhe was fair, yet did ſhe never ſo highly eſtæm of her ſelf as at this preſent: ſo that when ſhe heard him either ſigh, ſob or grone, ſhe would turn her face in a careleſs ſort, as if ſhe had bæn born (like the woman of Taprobane) without ears. When maſter Bennedick ſaw ſhe made no reckoning of his ſorrows, at length he blabber'd out this broken Engliſh, and ſpake to her in this ſort, Metreſſa Jone, be me tra & ſa, me love you wod all mine heart, and if you no ſhall love me again, me know me ſhall die: ſweet Metreſſa love me; and by my fa and tra you ſhall lack nothing: Firſt, me will give you de ſilk for make you a Frog. Second, de fin Camre for make you ruffs, and de turd ſhall be for make fin handkerchef, for wipe your noſe. She miſtaking his ſpæch began to be cholerick, wiſhing him to kæp that Bodkin to pick his tæth. Ho, ho, Metreſſa Jone (quoth he) be Got ye angry. O Metreſſa Jone be no chate with your friend for nothing. God Sir (quoth ſhe) kæp your friendſhip for them that care for it, and fix your love on thoſe that can like you: As for me I tell you plain, I am minded not to marry. O 'tis no matter for marry, if you will come in my chamber, beſhit my bed and let me kiſs you. The Maid, though ſhe were very much diſpleaſed, yet at theſe words ſhe could not forbear laughing for her life. Ah, ah, Metreſſa Jone, me be very glad to ſee you merry: hold Metreſſa Jone, hold your hand I ſay; and there is four Crowns becauſe you laugh on me. I pray you Sir kæp your Crowns, for I næd them not. Yes be Got you ſhall have them, Metreſſa Jone, to keep in pox for you. She that could not well underſtond his broken

language,

language, mistook his meaning in many things, and therefore willed him not to trouble her any more. Notwithstanding, such was his love toward her, that he could not forbear her company, but made many journeys thither for her sake; and as a certain Spring in Arcadia moves men to starve that drink of it so did por Bennedick, feeding his fancy on her beauty: for when he was in London, he did nothing but sorrow, wishing he had wings like the Monsters of Tartaria, that he might fly to and fro at his pleasure. When any of his friends did tell her of his ardent affection toward her, she wisht them to rub him with the sweat of a Mule, to allwage his amorous passion, or to fetch him some water in Boetica, to cool and extinguish the heat of his affection: for, quoth she, let him never hope to be helpt by me. Well, quoth they, before he saw thy alluring face, he was a man reasonable and wise, but is now a stark fool, being by thy beauty bereft of wit, as if he had drunk of the River Ces, and like bewitching Circes, thou hast certainly transformed him from a Man to an Ass. There be stones in Pontus, quoth they, that the deeper they be laid in the water, the fiercer they burn: unto the which fond Lovers may very fitly be compared, who the more they are denied, the hotter is their desire: but seeing it is so, that he can find no favour at your hands, we will shew him what you have said, and either draw him from his dumps, or leave him to his own will. Then spake one of the Weavers that dwelt in the Town, and was a kinsman to this Maid. I muse (quoth he) that Master Bennedick will not be perswaded, but like the Moth play with the flame till he scorch his wings. Methinks he should forbear to love, or learn to speak, or else woo such as can answer him in his own language: for I tell you that Jone my kinswoman is no taste for an Italian. These speeches were told to Bennedick with no small addition. When our young Merchant heard the matter so plain, he vow'd to be reveng'd on the Weaver, and to see if he could find any more friendship of his wife: therefore dissembling his sorrow, and covering his grief, with speed he took his journey to Newbery, and pleasantly saluted Mistris Jone, and having his purse full of crowns, he was very liberal to the workfolks, especially to Jone's kinsman, insomuch that he got his favour many times to go forth with him, promising him very largely to do great matters, and to lend him a hundred pound, wishing him to be a servant no longer: beside, he liberally bestowed on his wife many gifts, and if she washt him but a hand, he would give her an angel: if she did but send her child for a quart of wine, he would

give

give him a shilling for his pains. The which his courtesie changed the Weavers mind, saying, he was a very honest Gentleman, and worthy to have one far better than his kinswoman.

This pleased Master Bennedick well to hear them say so, notwithstanding he made light of the matter, and many times when the Weaber was at his Masters at work, the Merchant would be at home with his wife, drinking and making merry. At length time bringing acquaintance, and often conference breeding familiarity, Mr. Bennedick began somewhat boldly to jest with Gillian, saying that her sweet countenance had quite reclaimed his love from Jone, and that she only was thy Mistris of his heart; and if she would lend him her love, he would give her gold from Arabia, orient pearls from India, and make her bracelets of precious diamonds. Thy garments shall be of the finest silk that is made in Venice; and thy purse shall be still stuft with angels. Tell me thy mind, my love, and kill me not with unkindness, as did thy scornful kinswoman. whose disdain had almost cost me my life. O Mr. Bennedick, think not that the wives of England can be won by rewards, or inticed with fair words, as children are with plums: it may be that you being merrily disposed, do speak this to try my constancy. Know then, that I estæm more the honour of my good name, then the sliding wealth of the World. Master Bennedick hearing her say so, desired her, that considering it was love that forced his tongue to bewray his hearts affection, that yet she would be secret, and so for that time took his leave. When he was gone, the woman began to call her wits together, and consider of her poor estate, and withal, better to note the comelines of the person, and the sweet favour of her face: which when she had well thought upon, she began to harbour new thoughts, and to entertain contrary affections, saying, Shall I content my self to be wrapt in sheeps russet, that may swim in silk, and sit all day a carding for a groat, that may have crowns at my command? No, quoth she, I will no more bear so base a mind, but take Fortunes favours while they are to be had. The sweet Rose doth flourish but one month, nor Womens beauty but in young years: as the Winters frost consumes the Summers flowers, so doth old age banish pleasant delight. O glorious Gold, quoth she, how sweet is thy smell? how pleasing is thy sight? Thou subduest Princes, and overthrowest Kingdoms, then how should a silly woman withstand thy strength? Thus she rested meditating on preferment, minding to hazard her honesty to maintain her self in bravery, even as traders corrupt their consciences to gather riches.

Within

Within a day or two, Master Bennedick came to her again, on whom she cast a smiling countenance. He perceiving that (according to his old custome) sent for Wine, and very merry they were. At last, in the midst of their cups, he cast out his former question: and after further conference she yielded, and appointed a time when he should come to her: for which favour he gave her half a dozen of Portigues: within an hour or two after, entring into her own conscience, thinking how sinfully she had sold her self to folly, she began thus to expostulate. God Lord, quoth she, shall I break that holy vow which I made in marriage, and pollute my body which the Lord hath sanctified? Can I break the Commandment of my God, and not rest accursed? or be a traytor to my husband, and suffer no shame? I heard once my Brother read in a book, that Bucephalus, Alexander's steed, being a beast, would not be backt by any but the Emperor, and shall I consent to any but my husband? Artemesia, being a Heathen Lady, loved her husband so well, that she drunk up his ashes, and buried him in her own bowels: and should I, being a Christian, cast my husband out of my heart? the women of Rome were wont to crown their husbands heads with bays, in token of victory, and shall I give my husband horns in token of infamy? An harlot is hated of all vertuous people, and shall I make my self a whore? O my God, forgive my sin, quoth she, and cleanse my heart from these wicked imaginations. And as she was thus lamenting, her husband came home. At whose sight her tears were doubled like a River, whose stream is increased by the showers of rain. Her husband seeing this, would neds know the cause of her sorrow: but a great while she would not shew him, casting many a pitious look upon him, and shaking her head, at last she said, O my dear husband, I have offended against God and thee, and made such a trespass by tongue, as hath cut a deep scar in my conscience, and wounded my heart with grief, like a sword, like Penelope so have I been wooed, but like Penelope I have not answered: Why woman, quoth he, what is the matter? If it be but the bare offence of the tongue, why shouldest thou grieve, considering that womens tongues are like lambs tails, which seldom stand still: And the Wise-man saith, Where much talk is, must neds be some offence. Womens beauties are fair marks for wandring eyes to shot at: but as every Archer hits not the white, so every Wower wins not his mistris favour. All Cities that are besieged, are not sack't, nor all women to be misliк't that are loved. Why wife? I am perswaded thy faith is more firm, and thy constancy

greater

greater to withstand lovers alarums, that any other but my self should obtain the fortress of thy heart. O sweet husband (quoth she) we see the strongest Tower at length falleth down by the Cannons force, though the bullets be but Iron: then how can the weak bulwark of womans breast make resistance, when the hot Cannons of deep perswading words shot off with golden bullets, and every one as big as a Portigue? If it be so, wife, I may think my self in very good case, and you to be a very honest woman. As Mars and Venus danc'd naked together in a net, so I doubt you and some knave plaid naked together in a bed: but in faith you quean, I will send thee to salute thy friends without a nose, and as thou hast sold thy honesty, so I will sell thy company. Sweet husband, though I have promised, I have performed nothing; every bargain is not effected. And therefore as Judas brought again the thirty silver plates, for the which he betrayed his Master: so repenting my folly, I'le cast him again his gold, for which I should have wronged my husband. Tell me (quoth her husband) what he is? It is Mr. Benedick, quoth she, which for my love hath left the love of our kinswoman, and hath vowed himself for ever to be my servant. O dissembling Italian, quoth he, I will be revenged on him for this wrong. I know that any favour from Jone our kinswoman, will make him run like a man bitten with a mad dog: therefore be ruled by me, and thou shalt see me dress him in his kind. The woman was very well pleased, saying, he would be there that night. All this works well with me, quoth her husband, and to supper I will invite Jone our kinswoman, and in the mean space make up the bed in the Parlor very decently. So the good man went forth, and got a sleepy drench from the Apothecaries, the which he gave to a young Sow which he had in his Yard, and in the evening laid her down in the Parlor drawing the curtains round about. Supper-time being come, Mr. Bennedick gave his attendance, looking for no other company then the good wife: Notwithstanding, at the last Mrs. Jone came in with her kinswoman, and sat down to supper with them. Mr. Ben: edick musing at their sudden approach, yet nevertheless glad of Mrs. Jones company, past Supper-time with many pleasant conceits. Jone shewing her self that night more pleasant in his company then at any time before: therefore he gave the good man great thanks. God Mr. Bennedick, little do you think how I have travelled in your behalf with my kinswoman, as much ado I had to bring that paltrish Wench into any good liking of your love: notwithstanding, by my great diligence and perswasions, I did at length

win

win her good will to come hither, little thinking to find you here, or any such good cheer to entertain her, all which I see so fallen out for your profit. But trust me, all the world cannot alter her mind, nor turn her love from you: In regard whereof she hath promised me this night to lye in my house, for the great desire she hath of your good company: and in requital of your great courtesies shewed to me, I am very well content to bring you to bed. Marry this you must consider, and so she bad me tell you, that you should come to bed with as little noise as you could, and tumble nothing that you find, for fear of her best Gown, and her Hat, which she will lay hard by her beds side, nere her best partlet, and in so doing you may have company with her all night, say nothing in any case till you be a bed. O, quoth he, Matre Jan, be Got Matre Jan, me will not spoil her cloaths for towsand pound, ah me love Metre Jone more than my life. Well, Supper being done, they rose from the table, Mr. Bennedick imbracing Mrs. Jone; thankt her for her great courtesie and company, and then the good man and he walkt into the Town, and Jone hied her home to her Masters, knowing nothing of the intended jest. Mr. Bennedick thought every hour twain till the Sun was down, and that he were a bed with his beloved. At last he had his wish, and home he came to his friend's house. Then said John, Mr. Bennedick, you must not in any case have a candle when you go into the chamber, for then my kinswoman will be very angry, and dark places fit best lovers desires. O Matre Jan, quoth he, 'tis no such matter for light, me shall find Metre Jone well enough in the dark. And entring in the Parlor groping about, he felt a Gown and Hat. O Matre Jone (quoth he) here is your Gown and Hat, me shall no hurt for a thousand pound. Then kneeling down by the beds side, instead of Mrs. Jone, he saluted the Sow in this sort. O my love, and my delight, it is thy fair face that hath wounded my heart, thy gray sparkling eyes, and thy lilly white hands, with the comely proportion of thy pretty body, that made me in seeking thee to forget my self, and to find thy favour lose my own freedom: but now is the time wherein I shall reap the fruits of a plentiful harvest: Now, my dear, from thy sweet mouth let me suck the honey-balm of thy breath, and with my hand stroke those Rose-cheeks of thine, wherein I have took such pleasure. Come with thy pretty lips, and entertain me in thy bed with one gentle kiss (why speak'st not, my sweet-heart?) and stretch forth thy Alablaster arms to inclose thy faithful friend. Why should ill-pleasing sleep close up the Chrystal windows of thy body so fast, and bereave thee

of thy fine Lordly attendants, wherewith thou wert wont to salute thy friends? Let it not offend thy gentle ears that I thus talk to thee. If thou hast vowed not to speak, I will not break it: and if thou wilt command me to be silent, I will be dumb: but thou needst not fear to speak thy mind: seeing the cloudy night concealeth every thing. By this time Mr. Bennedick was unready, and slipt into bed, where the Sow lay swathed in a sheet, and her head bound in a great linnen cloth. As soon as he was laid, he began to imbrace his new bedfellow, and laying his lips somewhat near her snout, he felt her draw her breath very short. Why how now love (quoth he, be you sick? Metre Jone, your breath be very strong: have you no cak a bed? The Sow feeling her self disturbed began to grunt and keep a great stur: whereat Mr. Bennedick (like a mad-man) ran out of bed crying, De divel, de divel. The good man of the house (being purposely provided) came rushing with half a dozen of his neighbours, asking what was the matter: Poh met (qd. Bennedick) here be de great devil cry hoh, hoh, hoh, be Goffen I tink de play the knave wid me, and me will be revenged on de. Sir, quoth he, I knowing you love Mutton, thought Pork not unfit, and therefore provided you a whole Sow; and as you like this entertainment, spend Portigues: Walk, walk, Barkshire maids will be no Italians strumpets, nor the wives of Newbery their bauds. Barkshire dog, (quoth Bennedick) owl face, shack hang dog and thy vief, have it not be for my love to sweet Metre Jone, I will no come in your houz: but for wel till I cash you, I shall make your hog nose bud. The good man and his neighbours laughing aloud, away went Mr. Bennedick, and for very shame daparted from Newbery before day.

CHAP. VIII.

How *Jack* of *Newbery* keeping a very good house, both for his Servants and relief of the Poor, won great credit thereby; and how one of his Wives Gossips found fault therewith.

GOod morrow Gossip now by my truly I am glad to see you in health, I pray you how doth Mr. Winchcomb? What never a great belly yet? now fy, by my fa your husband is wart idle. Trust me Gossip, saith Mrs. Winchcomb, a great belly comes sonner then a new coat, but you must consider we have not been long married: but truly Gossip you are welcome; I pray you sit down, and we will have a morsel of something by and by: nay truly Gossip I cannot stay, qd. she, indeed I must be gone, for I did but even step in to see how you

did.

bid. You shall not chuse but stay a while, quoth Mrs. Winchcomb, and with that a fair napkin was laid upon the table in the Parlor, hard by the fire side, whereon was set a fine cold Capon, with a great deal of other good chear: with Ale and Wine plenty: I pray you Gossip eat, and I beshrew you if you spare, quoth the one; I thank you heartily, Gossip, said the other. But hear you Gossip, I pray you tell me; doth your husband love you well, and make much of you? yes truly, I thank God, quoth she; now by my truth, said the other, it were a shame for him if he should not: for though I say it before your face, though he had little with you, yet you were as worthy to be as good a mans wife as his. Trust me, I would not change my John for my Lord Marquess, quoth she, a woman can be but well; for I live at hearts ease, and have all things at my will, and truly he will not let me lack any thing. Gods blessing on his heart, quoth her Gossip, it is a good hearing: but I pray you tell me, I heard say your husband is chosen for our Burges in the Parliament-house, is it true? Yes verily, qd. his wife. I wis it is against his will, for it will be no small charges unto him. Tush woman, what talk you of that, thanks be to God, there is never a Gentleman in all Barkshire that is better able to bear it. But here you, Gossip, shall I be so bold to ask you one question more? Yes, with all my heart, quoth she. I heard say that your husband would now put you in your Hood and silk Gown; I pray you is it true? Yes, in truth, qd. Mrs. Winchcomb, but far against my mind Gossip: my French-hood is bought already, and my silk Gown is a making: likewise the Goldsmith hath brought home my chain and bracelets: but I assure you, Gossip, if you will believe me, I had rather go an hundred miles then wear them: for I shall be so ashamed, that I shall not look upon my neighbours for blushing. And why, I pray you, quoth her Gossip? I tell you, dear woman, you need not be any whit abashed, or blush at the matter, especially seeing your husband's estate is able to maintain it: now trust me, truly, I am of opinion, you will become it singular well. Alas, qd. Mrs. Winchcomb, having never been used to such attire, I shall not know where I am, nor how to behave my self in it: and beside, my complexion is so black, that I shall carry but an ill-favoured countenance under a Hood. Now without doubt (quoth her Gossip) you are to blame to say so, beshrew my heart if I speak it to flatter, you are a very fair and well-favoured young woman as any is in Newbery. And never fear your behaviour in your Hood: for I tell you true, as old and withered as I am my self, I could become a Hood

well enough, and behave my self as well in such attire as any other whatsoever, and I would not learn at never a one of them all: What, woman, I have been a pretty Wench in my days, and seen some fashions, therefore you need not fear, saing both your beauty and comely personage, deserves no less then a French-hood: and be of good comfort, at the first (possibly) folks will gaze something at you, but be not abashed for that; for it is better they should wonder at your good fortune, then lament at your misery: but when they have seen you two or three times in that attire, they will afterward little respect it: for every new thing at the first seems rare, but being a little used, it grows common. Surely, Gossip, you say true (quoth she) and I am sure but a fool to be so bashful: it is no shame to use Gods gifts for our credits: and well might my husband think me unworthy to have them, if I would not wear them: and though I say it, my Hood is a fair one, as any woman wears in the Country, and my gold chain and bracelets are none of the worst sort, and I will shew them you, because you shall give your opinion upon them: therewith she stept into her chamber and fetcht them forth. When her Gossip saw them, she said, now beshrew my fingers, but these are fair ones indeed. And when do you mean to wear them, Gossip? At Whitsontide (quoth she) if God spare me life. I wish that well you may wear them, said her Gossip; and I would I were worthy to be with you when you dress your self, it should be never the worse for you: I would order the matter so, that you should set every thing about you in such sort, as never a Gentlewoman of them all should stain you. Mrs. Winchcon b gave her great thanks for her favour, saying, that if she need her help, she would be bold to send for her. Then began her Gossip to turn her tongue to another tune, and now to blame her for her good house-keeping. And thus she began: Gossip, you are but a young woman, and one that hath had no great experience of the world; in my opinion you are something too lavish in your expences: pardon me, good Gossip, I speak but for good will; and because I love you, I am the more bold to admonish you: I tell you plain, were I the Mistris of such a house, having such large allowance as you have, I would save twenty pound a year that you spend to no purpose. Which way might that be, quoth Mrs. Winchcomb? Indeed I am but a green huswife, and one that hath had but a small tryal in the world, therefore I should be very glad to learn any thing that were for my husband's profit, and my commodity. Then listen to me, quoth she: You feed your folks with the best of the Beef, and the finest of the Wheat, which

in

in my opinion is a great oversight. Neither do I hear of any Knight in this Country that doth it; and to say the truth, how were they able to bear that port which they do, if they saved it not by some means? Come thither, and I warrant you that you shall see but brown bread on the board: if it be Wheat and Rye mingled together, it is a great matter, and the bread highly commended: but most commonly they eat Barly-bread, Rye mingled with Peale, and such like course grain: which is doubtless but of small price, and there is no other bread allowed, except at their own board. And in like manner for their meat, it is well known that necks and points of Beef is their ordinary fare: which because it is commonly lean, they seeth therewith now and then a piece of Bacon or Pork, whereby they make their Pottage fat, and therewith drive out the rest with more content. And thus must you do; and beside that, the Midrifs of the Oxen, and the cheeks, the Sheeps heads, and the Gathers, which you give away at your gate, might serve them well enough, which would be a great sparing to your other meat, and by this means you would save in the year much money, whereby you might the better maintain your Hood and silk Gown. Again, you serve your folks with such superfluity, that they spoil in a manner as much as they eat: Believe me, were I the Dame, they should have things more sparingly, and then they would think it more dainty. Trust me Gossip (quoth Mrs. Winchcomb) I know your words in many things to be true: for my folks are so corn-fed, that we have much ado to please them in their diet: one doth say, this is too fat, and twenty faults they will find at their meals: I warrant you they make such parings of their cheese, and keep such chipping of their bread, that their very orts would serve two or three honest folks to their dinner. And from whence I pray you proceeds that (quoth her Gossip) but of too much plenty: But in faith were they my servants, I would make them glad of the worst crumb they cast away, and thereupon I drink to you, and I thank you for my good chear with my heart; much good may it do you, good Gossip, said Mrs. Winchcomb, and I pray you come this way, let us see you: that you shall verily, quoth she, and so away she went.

After this Mrs. Winchcomb took occasion to give her folks shorter commons, and courser meat then they were wont to have: which at length being come to the good man's ear, he was very much offended therewith, saying, I will not have my people thus pinch't for their victuals. Empty platters make greedy stomachs, and where scarcity is kept, hunger is nourished; and therefore, Wife, as you love me, let

me

me have no more of this doings. Husband (quoth she) I would they should have enough; but it is a sin to suffer, and shame to see the spoil they make: I could be very well content to give them their bellies full, and that which is sufficient; but it griebes me, to tell you true, to see how coy they are, and the small care they have in wasting of things: and I assure you the whole town crys shame of it, and it hath bred me no small discredit for loking no better to it. Trust me no more, if I was not checkt in my own house about the matter, when my ears did burn to hear what was spoken. Who was it that checkt thee? I pray thee tell me, was it not your old Gossip, Dame dainty, Mistris trip and go? I believe it was. Why man, if it were she, you know she hath been an old house-keeper, and one that hath known the World, and that she told me was for good will. Wife (quoth he) I would not have thee meddle with such light-brain'd housewives, and so I have told thee a good many times, and I cannot get thee to leave her company; Leave her company? why, husband, so long as she is an honest woman, why should I leave her company? she never gave me hurtful counsel in all her life, but always hath been ready to tell me things for my profit, though you take it not so. Leave her company: I am no girl, I would you should well know, to be taught what company I should keep: Alas, poor soul, this reward she hath for her good will; I wis, I wis, she is more your friend then you are your own. Well, let her be what she will, said her husband, but if she come any more in my house, she were as good no. And therefore take this for a warning, I would advise you: and so away he went.

CHAP. IX.

How a Draper in *London*, who owed *Jack* of *Newbery* much money, became Bankrupt, whom *Jack* of *Newbery* found carrying a Porters basket upon his neck; and how he set him up again at his own cost; which Draper became an Alderman of *London*.

There was one Randal Pert a Draper, dwelling in Watling-street, that owed Jack of Newbery five hundred pounds at one time, who in the end fell greatly to decay, insomuch that he was cast in prison, and his Wife, with her poor children, turned out of doors. All his creditors, except Winchcomb, had a share of his goods, never releasing him out of prison so long as he had one penny to satisfie them. But when this tydings was brought to Jack of Newbury's ear, his friends counselled him to lay his action against him. Nay (quoth he) if he be not able to pay me when he is at liberty, he will never be able to pay

me

me in prison: and therefore it were as good for me to forbear my money without troubling him, as to add more trouble to his grieved heart, and be never the near. Misery is trodden down by many, and once brought low, they are seldom or never relieved: therefore he shall rest for me untoucht, and I would to God he were clear of all other mens debts, so that I gave him mine to begin the World again; thus lay the poor Draper a long time in prison: in which space his Wife, which before for daintiness would not foul her fingers, nor turn her neck aside, for fear of hurting the set of her Neckinger, was glad to go about to wash bucks at the Thames side, and to be a Chair-woman in rich mens houses: her soft hand was now hardned with scouring, and instead of gold rings upon her lilly fingers, they were now filled with chaps provoked by the sharp lee, and other drudgeries. At last Mr. Winchcomb being, as you heard, chosen against the Parliament, a Burges for the Town of Newbery, and coming up to London for the same purpose, when he was allighted at his Inn, he left one of his men there to get a Porter, to bring his Trunk up to the place of his lodging. Poor Randal Pert, which lately before was come out of prison, having no other means of maintenance, became a Porter to carry burthens from one place to another, having an old ragged doublet, and a torn pair of breeches, with his hose out at the heels, and a pair of old broken slip-shoes on his feet, a rope about his middle instead of a girdle, and on his head an old greasie cap, which had so many holes in it, that his hair stared through it: who as soon as he heard one call for a Porter, made answer strait, Here Master, what is it that you would have carried? Marry (quoth he) I would have this Trunk born to the Spread-eagle at Ivy-bridge. You shall Master (quoth he) but what will you give me for my pains? I will give thee two-pence, for a penny more I will carry it, said the Porter: and so being agreed, away he went with his burthen till he came to the Spread-eagle door, where, on a sudden, espying Mr. Winchcomb standing he cast down the Trunk, and ran away as fast as ever he could. Mr. Winchcomb wondring what he meant thereby, caused his man to run after him, and to fetch him again: but when he saw one pursue him, he ran the faster, and in running, here he lost one of his slip shoes, and there another, ever looking behind him, like a man pursued with a deadly weapon, fearing every twinkling of an eye to be thrust through. At length his breeches being tied but with one point, what with the haste he made, and the weakness of the thong, they fell about his heels: which so shackled him,

that

that down he fell in the ſtreet all along, ſweating and blowing, being quite worn out of breath: and ſo by this means the Serving-man overtook him, and taking him by the ſleeve, being as windleſs as the other, ſtood blowing and puffing a great while ere they could ſpeak one to another. Sirra, quoth the Serving-man, you muſt come to my Maſter, you have broken his Trunk all to pieces, by letting it fall. O, for Gods ſake, quoth he, let me go, for Chriſts ſake let me go, or elſe Maſter Winchcomb of Newbery will arreſt me, and then I am undone for ever. Now by this time Jack of Newbery had cauſed his Trunk to be carried into the houſe, and then he walked along to know what the matter was; but when he heard the Porter ſay that he would arreſt him, he wondred greatly, and having quite forgot Pert's favour, being ſo greatly changed by impriſonment and poverty, he ſaid, wherefore ſhould I arreſt thee? tell me good fellow: for my own part, I know no reaſon for it. O Sir (quoth he) I would to God I knew none neither. Then asking him what his name was, the poor man falling down on his knees, ſaid, Good Mr. Winchcomb bear with me, and caſt me not in priſon, my name is Pert, and I do not deny but I owe you five hundred pound: yet for the love of God take pity upon me. When Mr. Winchcomb heard this, he wondred greatly at the man, and did much pity his miſery, though as yet he made it not known, ſaying, Paſſion on my heart, man, thou wilt never pay me thus: never think by being a Porter to pay a five hundred pound debt. But this hath your Prodigality brought you to, your thriftleſs neglecting of your benefits, that ſet more by your pleaſure then your profit. Then loking better upon him, he ſaid, What never a ſhooe to thy foot, hoſe to thy leg, band to thy neck, cap to thy head? O Pert, that is ſtrange, but wilt thou be an honeſt man, and give me a Bill of thy hand for the money? Yes, Sir, with all my heart, quoth Pert. Then come to the Scriveners (quoth he) and diſpatch it, and I will not trouble thee. Now when they were come thither, with a great many following them at their heels, Mr. Winchcomb ſaid, Heareſt thou Scrivener? this fellow muſt give me a Bill of his hand for five hundred pounds, I pray you make it as it ſhould be The Scrivener loking upon the poor man, and ſeeing him in that caſe, ſaid to Mr. Winchcomb, Sir, you were better let it be a Bond, and have ſome ſureties bound with him. Why, Scrivener, quoth he, doſt thou think this is not a ſufficient man of himſelf to pay five hundred pounds? Truly Sir, ſaid the Scrivener, if you think ſo, you and I are of two minds. I tell thee what (quoth Mr. Winchcomb)

were

were it not that we are all mortal, I would take his Word, as soon as Bill or Bond: the honesty of a man is all. And we in London (quoth the Scrivener) do trust Bonds far better then honesty. But, Sir, when must this money be paid? Marry, Scrivener, when this man is Sheriff of London. At that word the Scrivener, and the people standing by laughed heartily, saying In truth Sir, make no more ado, but forgive him; as good do one as the other. Nay believe me (quoth he) not so: therefore do as I bid you. Whereupon the Scrivener made the Bill to be paid when Randal Pert was Sheriff of London, and thereunto set his hand for a Witness, and twenty persons more that stood by, set to their hands likewise. Then he asked Pert what he would have for carrying his Trunk? Sir (quoth he) I should have three pence, but seeing I find you so kind I will take but two pence at this time. Thanks good Pert (quoth he) but for thy three pence there is three shillings, and look thou come to me to morrow morning betimes. The poor man did so, at which time Mr. Winchcomb had provided him out of Burchen-lane a fair suit of apparel, Merchant like, with a fair black Cloak, and all other things fit to the same: then he took him a shop in Canweek-street, and furnish'd the same with a thousand pounds worth of Cloth: by which means, and other favours that Mr. Winchcomb did him, he grew again into great credit, and in the end became so wealthy, that while Mr. Winchcomb lived, he was chosen Sheriff, at what time he paid five hundred pounds every penny, and after died an Alderman of the City.

CHAP. X.

How *Jack* of *Newbery*'s Servants were revenged of their Dames tatling companion.

Upon a time it came to pass, when Mr. Winchcomb was far from home, and his wife gone abroad, that Mistris many-better, Dame tittle-tattle, Gossip pint-pot, according to her old custome, came to Mrs. Winchcomb's house, perfectly knowing of the good man's absence, and little thinking the good Wife was from home, where knocking at the gate, Tweedle stept out, and ask't who was there? where hastily opening the Wicket, he suddenly discovered the full proportion of this foul beast, who demanded if their Mistris were within? What Mistris Frank (qd. he) in faith welcome: how have you done a great while? I pray you come in. Nay, I cannot stay, quoth she, Notwithstanding, I did call to speak a word or two with your Mistris; I pray you tell her that I am here. So I will (qd. he) so soon as she comes in.

Then, said the woman, What is the abroad? Why, then farewel good *Tweedle*. Why what haste, what haste Mrs. Frank (quoth he) I pray you stay and drink ere you go; I hope a cup of new Sack will do your old belly no hurt. What (quoth she) have you new Sack already? Now by my honesty, I drunk none this year, and therefore I do not greatly care if I take a taste before I go: And with that she went into the Wine-cellar with Tweedle, where first he set before her a piece of powdred Beef as green as a leek; and then going into the Kitchen, he brought her a piece of roasted Beef, hot from the spit. Now certain of the Maidens of the house, and some of the young men, who had long before determined to be revenged of this prating Housewife, came into the Cellar one after another, one of them bringing a piece of Gammon of Bacon in his hand: and every one bad Mrs. Frank welcome: and first one drank to her, and then another, and so the third, the fourth, and the fifth: so that Mrs. Franks brains wart as mellow as a Pippin at Michaelmas, and so light, that sitting in the Cellar she thought the World ran round. They seeing her to fall into merry humours, whetted her on in merriment as much as they could, saying, Mistris Frank, spare not I pray you, but think your self as welcome as any Woman in Newbery, for we have cause to love you, because you love our Mistris so well. Now I assure you, qd. she, (lisping in her speech, her tongue waxing somewhat too big for her mouth) I love your Mistris well indeed, as if she were my own daughter. Nay, but here you, qd. they, she begins not to deal well with us now. No my Lambs. qd. she, why so? Because, quoth they, she seeks to bar us of our allowance, telling our Master that he spends too much in house-keeping. Nay then, qd. she, your Mistris is an Ass, and a Fool; and though she go in her Hood, what care I? she is but a Girl to me; twitle twattle, I know what I know: Go to, drink to me. Well *Tweedle*, I drink to thee with all my heart: why thou Whoreson, when wilt thou be married? O that I were a young Wench for thy sake: but 'tis no matter, though I be but a poor woman, I am a true woman. Hang dogs, I have dwelt in this Town these thirty Winters. Why then, quoth they, you have dwelt there longer then our Master? Your Master, quoth she? I knew your Master a Boy, when he was called *Jack* of *Newbery*, I *Jack*, I knew him called plain *Jack*: and your Mistris, and now she is rich, and I am poor, but 'tis no matter, I knew her a draggle-tail'd Girl, mark ye? But now, quoth they, she takes upon her lustily, and hath forgot what she was. Tush, what would you have of a green thing, quoth she?

Here

Here I drink to you, so long as she goes where she list a Gossiping, and 'tis no matter, little said is soon amended: but here you, my Mistresses, though Mrs. *Winchcomb* go in her Hood, I am as good as she, I care not who tell it her. I spend not my Husbands money in Cherries and Codlings. Go to, go to, I know what I say well enough: I am sure I am not drunk. Mrs. *Winchcomb*, Mistris: No, *Nan Winchcomb*, I will call her Name plain *Nan*. What, I was a Woman when she was (Sir-reverence) a Paultry girl, though she goes now in her Hood and chain of Gold: What care I for her, I am her elder, and no more of her tricks; nay I warrant you I know what I say; 'tis no matter, laugh at me and spare not, I am not drunk I warrant. And with that being scant able to hold open her eyes, she began to nod and spill the Wine out of her Glass. Which they perceiving, let her alone, going out of the Teller till she was found asleep, and in the mean space they devised how to finish this piece of knavery. At last they consented to lay her forth at the backside of the house, half a mile off, even at the foot of a stile, that whosoever came next over might find her: notwithstanding, Tweedle staid hard by to see the end of this action. At last comes a notable Clown from Greneham, taking his way to Newbery, who coming hastily over the stile, tumbled at the woman, and fell down clear over her: but in the ending starting up and seeing it was a woman, cryed out, Alas, alas! How now? what is the matter, quoth Tweedle? O, quoth he, here lies a dead Woman. A dead Woman, quoth Tweedle! that's not so I trow: and with that he tumbled her about. Bones of me, quoth Tweedle, 'tis a drunken woman, and one of the Town undoubted: surely it is great pity she should lye here. Why do you know her, quoth the Clown? No not I, quoth Tweedle: nevertheless, I will give thee half a groat, and take her in thy Basket and carry her throughout the Town, and see if any body know her. Then said the other, Let me see thy money and I will: for by the Mass she earned not half a groat this great while. There it is, quoth Tweedle. Then the fellow put her in his basket, and so lifted her upon his back. Now by the Mass she stinks vilely of drink, or wine, or something: but tell me, what shall I say when I come into the Town, quoth he? First, quoth Tweedle, I would have thee so soon as ever thou canst, go to the Towns end, and with a lusty voice, to cry, O yes: and then say, Who knows this Woman, who? And though possible some will say I know her, and I know her, yet do not thou set her down till thou comest to the Market-Cross, and there use the like

words; and if any be so friendly to tell thee where she dwells, then just before her door cry so again: and if thou perform this bravely, I will give thee half a groat more. Mr. Tweedle, quoth he, I know you well enough, you dwell with Mr. Winchcomb, do you not? Well, if I do it not, in the nick, give me never a penny: And so away he went till he came to the Towns-end, and there he cries out as boldly as any Bailiffs man, O yes, Who knows this Woman, who? Then, said the drunken Woman in the Basket, her head falling first on one side, and then on the other side, Who co me, who? Then said he again, Who knows this Woman, who? Who co me, who (quoth she?) and look how oft he spake the one, she spake the other: saying still, Who co me, who co me, who? Whereat all the people in the street fell into such a laughing, that the tears ran down again. At last one made answer, saying, God fellow, she dwells in the North-brook street a little beyond Mr. Winchcomb's. The fellow hearing that, goes down thither in all haste, and there in the hearing of a hundred people cries, Who knows this Woman, who? Whereat her husband comes out, saying, Marry that I do too well, God help me. Then said the Clown, if you know her, take her; for I know her not, but for a drunken beast: and as her husband took her out of the Basket, she gave him a sound box on the ear, saying, What you queans, do you mock me? and so was carried in. But the next day, when her brains were quiet and her head cleared of these foggy vapours, she was so ashamed of her self, that she went not forth of her doors a long time after: and if any body did say unto her, Who co me, who? She would be so mad and furious, that she would be ready to draw her knife and to stick them and scold as if she strove for the best game at the Tucking-stool. Moreover, her matling to Mrs. Winchcomb's folks of their Mistris made her on the other side to fall out with her, in such sort, that she troubled them no more, either with her company or her counsel.

CHAP. XI.

How one of *Jack* of *Newbery*'s Maidens became a Lady.

AT the winning of Morleys in France, the noble Earl of Surrey, he being at that time Lord High Admiral of England, made many Knights: among the rest was Sir George Rigley, Brother to Sir Edward Rigley, and sundry other, whose Valors far surpassed their Wealth: so that when peace bred a scarcity in their Purse, and that their credits grew weak in the City, they were inforced to ride into the

the Countrey, where at their friends houses they might have comfortable welcome, without Coin or grudging. Among the rest, Jack of Newbery, that kept a Table for all commers, was never lightly without any such guests: where they were sure to have both welcome and good cheer, and their mirth no leis pleasing than their meat was plenty. Sir George having lien long at Board in this brave Yeomans house, at length fell in liking of one of his maidens, who was as fair as she was fond. This lusty wench he so allured with hope of marriage, that at length she yielded him her Love, and therewithall bent her whole study to work his content: but in the end she so much contented him, that it wrought altogether her own discontent: to become high, she laid her self so low, that the Knight suddenly fell ober her, which fall became the rising of her belly: but when this wanton perceived her self to be with child, she made her moan unto the Knight, saying: Ah Sir George, now is the time to perform your promise, or to make me a spectacle of infamy to the whole world for ever; in the one, you shall discharge the duty of a true Knight, but in the other, shew your self a most perjured person: small honour will it be to boast in the spoil of poor Maidens, whose innocency all good Knights ought to defend. Why, thou lewd paulty thing (quoth he) comest thou to father thy Bastard upon me? Away ye dunghill carrion, away: hear you good huswife, get you among your companions, and lay your litter where you list; but if you trouble me any more, trust me thou shalt dearly abide it: and so bending his brows like the angry god of War, he went his ways, leaving the child-bearing wench to the hazard of her fortune, either good or bad. This poor Maiden seeing her self for her kindness thus cast off, shed many tears of sorrow for her sin, inbeighing with many bitter groans against the unconstancy of love-alluring men. And in the end, when she saw no other remedy, she made her case known unto her Mistris: who after she had given her many checks and taunts, threatning to turn her out of doors, opened the matter to her husband. So soon as he heard thereof, he made no more ado, but presently posted to London after Sir George, and found him at my Lord Admirals. What Mr. Winchcomb, quoth he, you are heartily welcome to London, and thank you for my good cheer: I pray you how doth your good wife, and all our friends in Barkshire? All well and merry, I thank you good Sir George, quoth he: I left them in health, and hope they do so continue. And trust me Sir, quoth he, having earnest occasion to come up to talk with a bad debter, in my journey it was my chance to light

light in company of a gallant widow; a Gentlewoman she is of honourous good wealth, whom grisly death, bereft of a kind husband, making her a widow ere she had been half a year a wife: her Land, Sir George, is as well worth a hundred pound a year as one penny, being as fair and comely a creature as any of her degree in our whole Countrey. Now sir, this is the work; by the reason she doubts her self to be with Child, she hath vowed not to marry these twelve months: but because I wish you well, and the Gentlewoman no hurt, I came of purpose from my business to tell you thereof: Now Sir George, if you think her a fit Wife for you, ride to her, woo her, win her, and wed her. I thank you good Mr. Winchcomb, quoth he, for your favour ever towards me, and gladly would I see this young Widow, if I wist where. She dwells not half a mile from my house, quoth Master Winchcomb, and I can send for her at any time, if you please.

Sir George hearing this, thought it was not best to come there, fearing lone would father a Child upon him, and therefore said, he had no leisure to come from my Lord: but, quoth he, would I might see her in London, on the condition it cost me twenty Nobles. Tush, Sir George, (quoth Mr. Winchcomb) delay in Love is dangerous, and he that will woo a Widow must take Time by the forelock, and suffer none other to step before him, lest he leap without the Widows love. Notwithstanding, seeing now I have told you of it, I will take my Gelding and get me home, if I hear of her coming to London, I will send you word, or perhaps come my self: till when adieu good Sir George. Thus parted Mr. Winchcomb from the Knight: and being come home, in short time he got a fair Taffety Gown, and a French Hood for his Maid, saying, Come ye Drab, I must be fain to cover a foul Fault with a fair Garment, yet all will not hide your great Belly: but if I find means to make you a Lady, what will you say then? O Master (quoth she!) I shall be bound while I live to pray for you. Come then minion (quoth her Mistris) and put you on this Gown and French Hood, for seeing you have lien with a Knight, you must nods be a Gentlewoman. The Maid did so, and being thus attired, she was set on a fair Gelding, and a couple of men sent with her up to London; and being well instructed by her Master and Dame what she should do, she took her Journey to the City in the Term-time, and lodged at the Bell in the Strand: and Mistris Loveless must be her Name, for so her Master had warned her to call her self, neither did the men that waited on her, know the contrary, for Mr. Winchcomb

had

had borrowed them of their Maſter, to lend upon a friend at his re-
London, who could not ſpare any of his own ſervants: at that time,
notwithſtanding they were appointed for the Gentlewomans credit,
to ſay they were her own men. This being done, Mr. Winchcomb
ſent Sir George a Letter, that the Gentlewoman which he told him
of, was now in London, lying at the Bell in the Strand, having
great buſineſs at the Term. With which news Sir George's heart
was on fire till ſuch time as he might ſpeak with her: thre or four
times went he thither, and ſtill ſhe would not be ſpoken withall: the
which cloſe keeping of her ſelf, made him the more earneſt in his ſuit.
At length he watcht her ſo narrowly, that finding her going forth in
an evening, he followed her, ſhe having one man before, and another
behind, carrying a very ſtately gate in the ſtreet, it drove him to the
greater liking of her being the more urged to utter his mind. And
ſuddenly ſtepping before her, he thus ſaluted her: Gentlewoman, God
ſave you; I have often been at your Lodging, and could never find you
at leiſure. Why Sir, quoth ſhe, (counterfeiting her natural ſpeech)
have you any buſineſs with me? Yes fair Widow, quoth ſhe, as you
are a Client to the Law, ſo am I a Suitor for your Love: and may
I find you ſo favourable to let me plead my own Cauſe at the Bar of
your Beauty, I doubt not but to unfold ſo true a Tale, as I truſt
will cauſe you to give ſentence on my ſide. You are a merry Gentle-
man, quoth ſhe: but for my own part I know you not; nevertheleſs,
in caſe of Love, I will be no let to your Suit, though perhaps I help
you a little therein. And therefore Sir, if it pleaſe you to give at-
tendance at my lodging upon my return from the Temple, you ſhall
know more of my mind, and ſo they parted. Sir George receiving
hereby ſome hope of good hap, ſtayed for his dear at her lodging dor:
whom at her coming home ſhe friendly greeted, ſaying, Surely (Sir)
your diligence is more then the profit you ſhall get thereby: but I pray
you how ſhall I call your name? George Rigley (quoth he) I am cal-
led, and for ſome ſmall deſerts I was Knighted in France. Why
then, Sir George (quoth ſhe) I have done you too much wrong to make
you thus dance attendance on my worthleſs perſon. But let me be
ſo bold to requeſt you to tell me, how you came to know me: for my
own part, I cannot remember that ever I ſaw you before. Miſtris
Loveleſs (ſaid Sir George) I am well acquainted with a good neigh-
bour of yours, called Maſter Winchcomb, who is my very good friend,
and to ſay the truth, you were commended unto me by him. Truly

Sir

Sir George, said she, you are so much the better welcome: Nevertheless, I have made a vow not to love any man for this twelve months space. And therefore Sir, till then I would wish you to trouble your self no further in this matter, till that time be expired; and then if I find you be not intangled to any other, and that by trial I find out the truth of your love, for Master Winchcomb's sake, your welcome shall be as good as any other Gentlemans whatsoever.

Sir George having received this answer, was wondrous wo, cursing the day that ever he medled with Jone, whose time of deliverance would come long before a twelve-month were expired, to his utter shame, and overthrow of his good fortune: for by that means should he have Mr. Winchcomb his enemy, and therewithall the loss of this fair Gentlewoman. Wherefore, to prevent this mischief, he sent a Letter in all haste to Mr. Winchcomb, requesting him most earnestly to come up to London, by whose perswasion he hoped straight to finish the marriage. Mr. Winchcomb fulfilled his request: and then presently was the marriage solemnized in the Tower of London, in presence of many Gentlemen of Sir George's friends. But when he found it was Jone whom he had gotten with child, he fretted and fumed, stamp't and star'd like a Devil. Why (quoth Mr. Winchcomb) what needs all this? Came you to my Table to make my maid your Strumpet? had you no mans house to dishonour but mine? Sir, I would you should well know, that I account the poorest wench in my house too good to be your Whore, were you ten Knights: and seeing you took pleasure in making her your wanton take it no scorn to make her your wife: and use her well too, or you shall hear of it. And hold thee Jone (quoth he) there is a hundred pounds for thee: and let him not say that thou comest to him a beggar. Sir George seeing this, and withall casting in his mind what a friend Mr. Winchcomb might be to him, taking his wife by the hand, gave her a loving kiss, and Mr. Winchcomb great thanks. Whereupon he willed him for two years space to take his diet and his Ladies at his house: which the Knight accepting, rode strait with his wife to Newbery Then did the Mistris make courtesie to the Maid, saying, You are welcome, Madam; giving her the upper hand in all places. And thus they lived afterward in great joy: and our King, hearing how Jack had matcht Sir George, laughing heartily thereat, gave him a Living for ever, the better to maintain the Lady his Wife.

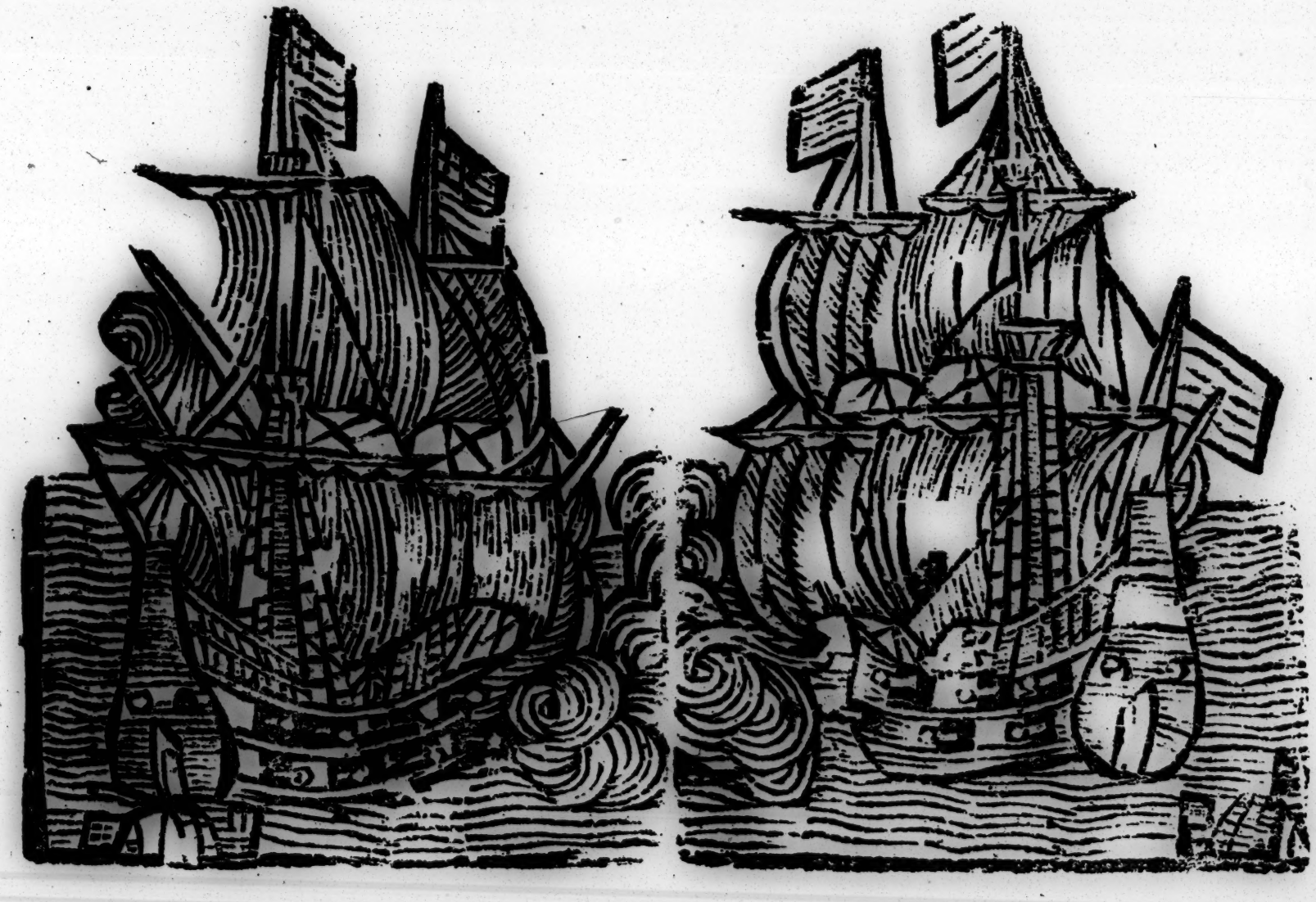
FINIS.

Voyages and Travels

OF

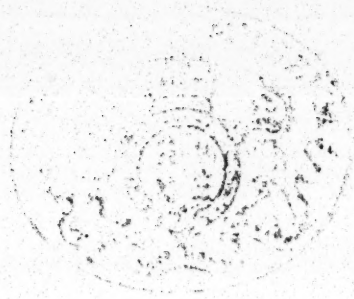
Sir *John Mandevile*, Knight:

Wherein is ſet down the Way to the *Holy Land*, and to *Hieruſalem*: As alſo to the Lands of the great *Caan*, and of *Preſter John*; to *India*, and divers other Countries: Together with many and ſtrange Marvels therein.



LONDON:

Printed for *R. Chiſwell*, *B. Walford*, *M. Wotton*, and *G. Conyers*. 1705.



The PREFACE.

Here beginneth a ſhort Treatiſe of Sir *John Mandeville*, Knight, (who was Born in *England*, in the Town of S. *Albans*) that ſpeaketh of the Ways to *Hieruſalem*, to *India*, and to the great *Caan*, and *Preſtor John's* Land, and to many other Countries, and alſo of many Marvels that are in the *Holy Land*.

FOr*aſmuch as the Land beyond the Sea, that is,* The Holy Land, *which ſome call The Land of* Behеſt, *or,* Promiſe, *among all other Lands is moſt worthy. In that Land it pleaſed our Lord to take Fleſh and Blood of the Virgin* Mary, *and to Traverſe that Land with his own Feet, and there he did many Miracles, Preach, and Teach the Faith, and the Law of Chriſtian Men, as unto his Children; and there did ſuffer many Reproofs and Scorns for us: And he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he ſaid,* I am King of the *Jews: For at that time it was the Land of the* Jews: *And that Land he choſe before all other Lands, as the moſt worthy Part of all the World. And as the Philoſopher ſaith,* Virtus rerum in medio conſiſtit; *that is, The Vertue of things is in the midſt. In that Land he led his Life, and ſuffered Death of the* Jews *for us, to Save and Deliver us from the Pains of Hell, and from Death without End, the which was ordained to us for the Sin of our Father* Adam, *and our own Sins alſo. For he that will do any thing to have it known openly, will Proclaim it in the middle Place of a Town or City, ſo that it may be known to all Parties of the City: So he that was King of Glory, and of all the World, would ſuffer Death for us at* Hieruſalem, *which is the midſt of the World, that it might be known to all Nations of the World how Dear he bought Man. Ah dear God! what Love had He to his Subjects, that when he had done no Treſpaſs, would for his Treſpaſſors ſuffer Death? Right well ought Men to Love, Worſhip, and Serve ſuch a Lord, and Praiſe ſuch an Holy Land that brought forth a Lord of ſuch Fruit, through the which each Man is ſaved if it be not his own Fault. This is that Land prepared for an Heritage to us: And in that Land would he Die as Seized, to leave it to his Children. For the which each good Chriſtian Man that may, and hath wherewith, ſhould ſtrengthen him for to Conquer his*

right Heritage, and purchase it out of evil Peoples hands; for we are called Christian Men of Christ our Father, and if we be the right Children of Christ, we ought to Challenge the Heritage that our Father left us, and take it out of strange Mens hands. But now Pride, Covetousness, and Envy, have so enflamed the Hearts of the Lords of the World, that they are more busie to Disinherit their Neighbours, than to Challenge or Conquer their right Heritage aforesaid. And the common People that would put their Bodies for to Conquer this Heritage, they may not do it without Lords: For assembling of the People without a Chief Lord, is as a Flock of Sheep without a Shepherd, the which depart asunder, and wot not whether they do go. But would God the Worldly Lords were at a good accord, and with other of their common People would take this Holy Voyage over Sea, I trust well, that within a little time our right Heritage before-said, would be recovered and put into the Hands of the right Heirs of Jesus Christ.

Now forasmuch as it is a long time since there was any general passage thither, and that many Men desire to hear the Description of the Holy Land, *I will declare it.*

I John Mandevile, *Knight, who was born in* England, *in the Town of S.* Albans, *passed the Sea in the Year One Thousand Three Hundred Thirty Two, on S.* Michael's *Day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Isles, and have passed through* Turky, *and through* Armony *the Little and Great, through* Tartary, Sury, Arabia, Egypt *the High and the Low, through* Liby, Chaldea, *and a great Part of* Æthiope, *through* Amazony, *through* India *the Less and the More, and through many other Isles which are about* India, *where many People dwell of divers Shapes. Of the Men of which Lands and Isles, I shall speak plainly, and shall declare Part of the things I have seen.*

For them that will visit the Holy City of Hierusalem, *and the Places that are thereabout, I will tell the right way that they should hold thither: For I have ridden it, and passed it with good Observation.*

Farewel.

THE

THE VOYAGES and TRAVELS OF Sir *John Mandevile*, Knight.

CHAP. I. *A Description of the Way to* Hierusalem *on Horse, on Foot, or by Sea.*

HE that will Travel to *Hierusalem*, may go many Ways both by Sea and Land, after the Country that he cometh from: And think not, *Kind Reader*, that I will tell all the Towns, Cities, and Castles that Men shall pass by going, for then I should make too long a Tale, but only the most principal Countries, Cities, and Towns that Men shall go by, and through, to go the right way.

First, If a Man come from the West side of the World, as *England*, *Ireland*, *Wales*, *Scotland*, and *Norway*, he may, if he will, go through *Almain*, and through the Kingdom of *Hungary*, which King is a mighty Lord, and holdeth many Lands and great: For he holdeth the Land of *Hungary*, *Savoy*, *Camony*, a great part of the Kingdom of *Russia*, and reacheth to the Land of *Millain*, and marcheth on to *Cyprus*. And Men must pass then through the Land of *Hungary*; and through the City that Men call *Capanumy*, and near the Castle of *Nurburgh*, and by the Isle *Torne*, and so by the River of *Danube*, that is a great River, and goeth into *Almain* under the Hills of *Lombardy*, and it taketh into it Forty other Rivers, and runneth throughout *Hungary*, through *Cresses* and *Crochie*, and goeth into the Sea so strongly, and with so great might, that the Water is fresh Thirty Miles within the Sea. And afterward Men go to *Belgrave*, and enter into the Land of *Bugres*, and there Men pass a Bridge of Stone that is over the River of *Morak*, and so pass the Land of *Pinseras* and come to *Greece*, to the City of *Stermisse*, and to the City of *Affinpan*, that was sometime called *Bradre* the Noble, and so to

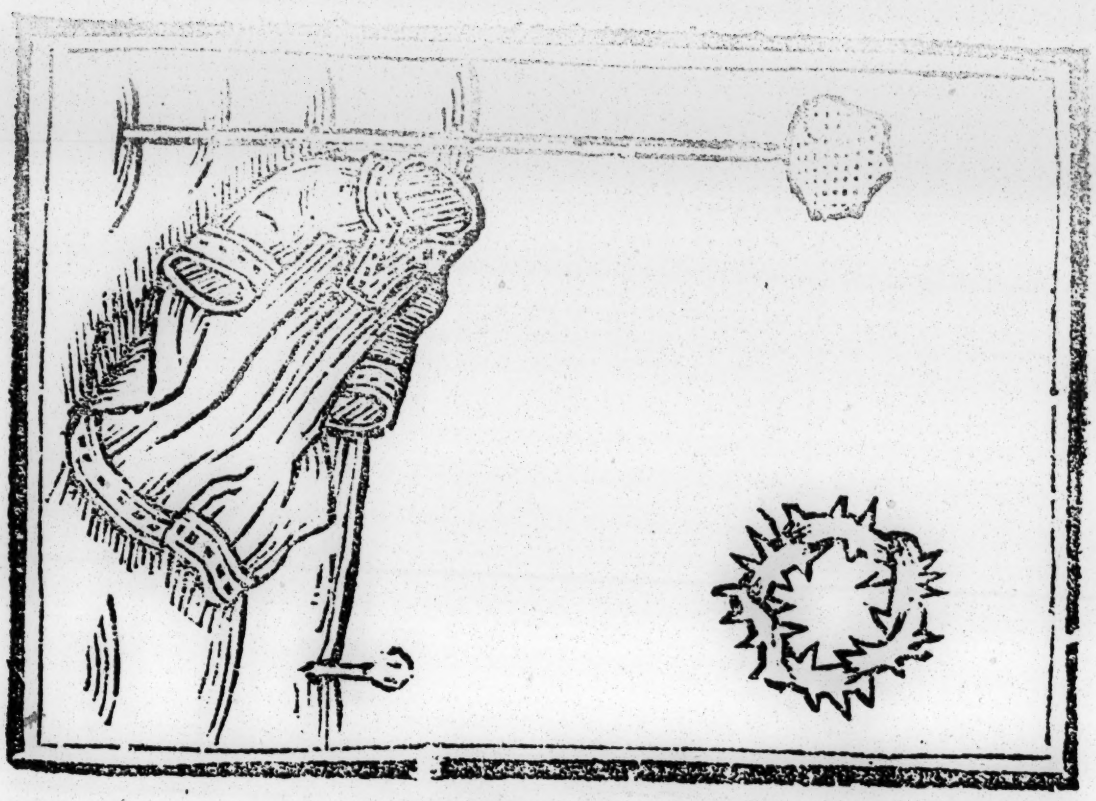
Constan-

Conſtantinople, that was ſometime called *Byzantium*, and there the Emperor of *Greece* hath his Court.

At *Conſtantinople* is the faireſt Church in the World, and it is called S *Stevens*. And before this Church is a gilt Image of *Juſtinian* the Emperor, and it is ſitting upon an Horſe, and Crowned; and it was wont to hold a Round Apple in his Hand, and Men ſay there, That it is a Token that the Emperour hath loſt a Part of his Lands, for the Apple is fallen out of the Images Hand, and ſure he hath loſt a great Part of his Lordſhip; for he was once ſole Emperor of *Rome*, of *Greece*, and of all *Aſia* the Leſs, of *Sury*, and of the Land of *Judea*, in the which *Hieruſalem* is, and of the Land of *Egypt*, of *Perſia* and *Arabia*, but he hath loſt all but *Greece*, and that he holdeth only. They would put the Apple into the Images Hand, but it will not hold it. The other Hand he lifteth up againſt the Eaſt, to Menace Miſdoers. This Image ſtandeth upon a Pillar of Marble.

Likewiſe at *Conſtantinople* is the Croſs of our Lord, and his Coat without Seam, the Spunge and the Reed, with the which the *Jews* gave our Lord Gall to Drink on the Croſs; and there is one of the Nails that our Lord was Nailed with to the Croſs. Some Men think that half the Croſs of Chriſt is in *Cyprus*, in an Abbey of Monks, that Men call the Hill of the Holy Croſs; but it is not ſo: For the Croſs that is in *Cyprus* is the Croſs

on



on the which *Demas* the good Thief was hanged: But all Men know not that; yet for the getting of the Offering, they ſay, That it is the Croſs of our Lord. For ye ſhall underſtand, That the Croſs of our Lord Jeſus Chriſt was made of Four manner of Trees, as is apparent by the Verſe following:

In Cruce ſit Palma, Cedrus, Cypreſſus, Oliva.

For the Piece that went up right from the Earth unto the Head, was of Cypreſs, and the Piece that went overthwart, to

which

which his Hands were Nailed, were Nailed; the Stock that stood within the Earth, in which they made a Mortels, was of Cedar, and the Table above his Head, on which the Title was Written, was of Olive. The *Jews* made this Croſs of theſe four Woods, for they thought our Lord ſhould have hanged as long as the Croſs would laſt, therefore made they the Foot of Cedar, for Cedar will not Rot in the Earth, nor in Water: They thought that the Body of Chriſt would have Stunk; therefore they made the Piece that went from the Earth upwards, of Cypreſs; ſo that the Smell of his Body ſhould grieve no Man that came by; and that overthwart was made of Palm, in ſignification of Victory; and the Table wherein the Title was, was made of Olive, for it betokeneth Peace; as the Story of *Noe* witneſſeth, when the Dove brought the Branch of Olive, it betokened Peace made between God and Man.

And ye ſhall underſtand that the Men that dwell beyond the Sea, ſay, That the Piece of the Croſs that was of Cypreſs, was of the Tree that *Adam* Eat the Apple of; for ſo they find Written: They ſay alſo, that their Scripture ſaith, That when *Adam* was Sick, he Willed his Son *Seth*, that he ſhould go to Paradice, and pray the Angel that kept Paradice, that he would ſend him Oil of the Tree of *Mercy*, for to Anoint him, that he might have Health; and *Seth* went, but the Angel would not let him come at the Gate, but ſaid unto him, That he might not have of the Oil of *Mercy*, but he gave him Three Kernels of the ſame Tree that his Father Eat the Apple of, and bid him as ſoon as his Father was Dead, that he ſhould put thoſe Kernels under his Tongue, and bury him, and he did ſo; and of theſe three Kernels ſprang a Tree; and the Angel ſaid, When the Tree bare Fruit, then ſhould *Adam* be made whole. And when *Seth* came again and found his Father dead, he did with the Kernels as the Angel Commanded him, of which came Three Trees, whereof a Croſs was made that bare good Fruit, that is, Our Saviour Jeſus Chriſt, through whom *Adam*, and all that came of him ſhall be delivered from Everlaſting Death, if it be not their own default. This Holy Croſs had the *Jews* hid under the Earth in the Rock of the Mount *Calvary*, and it lay there Two Hundred Years and more, as they ſay, unto the time that S. *Elene* found it; which S. *Elene* was the Daughter of *Coel*

King

King of *England*, and then was called [illegible] and after
Constantius firſt Conſul, and after Emperour of *Rome*
had by her, iſſue, *Conſtantine the Great*, born in *England*, and
afterward Emperor of *Rome*: Which *Conſtantine* turned the
Name of *Bizantium* into *Conſtantinople*: He Re-edified that City
and made it the Monarchal Seat of all *Europe* and *Aſia Minor*.
Alſo the Croſs was Eight Cubits in length, and the Piece that
went overthwart was Three Cubits and a half.

A part of the Crown wherewith our Lord was Crowned, and one of the Nails, and the Spear's Head, and many other Reliques are in *France* at *Paris*, in the King's Chapel; and the Crown lyeth in a Veſſel of Cryſtal richly deck'd: for the French King bought thoſe Reliques ſometime of the *Jews*, to whom the Emperors had laid them to pledge for a great Summ of Gold. And though Men ſay that this Crown was of Thorns, ye ſhall underſtand that it was of Junks of the Sea, which be White, and prick as ſharp as Thorns, for I have ſeen and beheld many times that at *Paris*, and that at *Conſtantinople*, and they were

both made of the Junks of the Sea. And you ſhall underſtand that our Lord in that Night that he was taken, he was led into a Garden, and there he was examined ſharply, and there the *Jews* Crowned him with a Crown of Abbeſpine branches that grew in the ſame Garden, and ſet it on his Head ſo faſt, that the blood ran down many places of his Viſage, Neck, and Shoulders; and thereby the Abbeſpine hath many Virtues; for he that beareth

a branch of it about him, no Thunder nor no manner of Tempeſt may hurt him, nor in the Houſe that it is in, may no evil Spirit come, nor in any place where it is. And in that ſame Garden S. *Peter* denied our Lord Thrice. And afterwards was our Lord led before the Phariſees and Miniſters of the Law, into another Garden of *Annas*, and there he was Examined, Scourged, and Crowned oft with ſharp Thorns, that Men call Harbarenes, that grew in the ſame Garden, and that hath many Vertues. And afterward he was led to a Garden of *Caiphas*, and there he was Crowned again with Eglantine, and after that he was led to a Chamber of *Pilate*, and there he was Crowned, and the *Jews* ſet him in a Chair, and clad him in a Mantle of Purple, and then made they a Crown of the Junks of the Sea, and there they kneeled to him, and mocked him, ſaying: *Ave Rex Judæorum*, that is, *Hail King of the* Jews: And of the Crown, half is at *Paris*, and the other half at *Conſtantinople*, the which our Saviour Chriſt had on his Head when he was Nailed on the Croſs. And the Spear's ſhaft the Emperor of *Almany* hath; but the Head which was put in his Side, is at *Paris*, they ſay, in the Holy Chapel: Likewiſe the Emperor of *Conſtantinople* ſaith, That he hath the Spear's Head, and I have ſeen his, but it is greater than that at *Paris*.

Alſo at *Conſtantinople* lieth S. *Anne* our Lady's Mother, whom S. *Elene* cauſed to be brought from *Jeruſalem*, and alſo the Body of S. *John Chryſoſtome*, that was Biſhop of *Conſtantinople*. There lieth alſo S. *Luke* the Evangeliſt, for his Bones were brought from *Bithany*, where he was buried; and many other Reliques are there; and there is a Veſſel of Stone, as it were Marble, which Men call Hydrius, that evermore droppeth Water, and filleth it ſelf every Year once. Ye ſhall further know that *Conſtantinople* is a fair City and well Walled, and is three Cornered, and there is an Arm of the Sea that Men call *Helleſpont*, and ſome the Bunch at *Conſtantinople*, and ſome the Breach of S. *George*; and this Water incloſeth two Parts of the City: And upward to the Sea, upon that Water, was built the great City of *Troy*, in a fair Plain, but that City was deſtroyed by the *Greeks*.

CHAP. II. *Of the Iſlands of* Greece.

ABout *Greece* are divers Iſles that Men call *Calabre*, *Caſcas*, *Settico*, *Thoſoria*, *Mimono*, *Faxion*, *Mole*, *Carpate* and *Lampne*;

Lampne; and to this Hill is Mount *Athoes* that passeth the Clouds. And there are divers Speeches, and many Countries that are obedient to the Emperor of *Constantinople*; that is, *Turcoply*, *Pincy*, *Narde*, *Comage*, and many other; *Thrace* and *Macedony*, of which *Alexander* was King. In this Country was *Aristotle* born, in a City that Men call *Strageris*, a little from the City of *Tragie*; and at *Strageris* is *Aristotle* buried, and there is an Altar on his Tomb, where they make a great Feast every Year, as it were a Saint. And upon this Altar the Lords hold their great Counsels and Assemblies; for they think that through the Inspiration of God and him, they have the better Counsel. In this Country are very high Hills: There is the Hill *Olympus*, that parteth *Macedony* and *Thrace*, whose height reacheth to the Clouds. There is also the Hill *Athoes*, which is so high that the shadow of it reacheth to *Olympus*, and it is near Threescore and Seventeen Miles between. And above that Hill is an Air so clear that no

Wind can be felt, neither may any Beast live there, the Air is so dry. Some of the Country say, That Philosophers were wont to go up to the top of those Hills, (holding to their Noses a Sponge wet with Water, because of the dryness of the Air) and in the dust of the Hill write Letters with their Fingers, which when they came again the next Year, they found without any default, even as they had written them the Year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

At *Conſtantinople* is the Emperor's Palace, which is fair and richly built, and therein is a place for Jufting made about with ſtages, that every Man may well ſee without hindring of one another. Under theſe Stages are vaulted Stables for the Emperor's Horſes, and all the Pillars are of Marble Within the Church of S. *Sophie*, an Emperor would have laid the Body of his Father when he was dead; and as they made the Grave, they found a Body in the Earth, and upon the Body lay a great Plate of fine Gold, and thereupon was written in Hebrew, Greek and Latin Letters theſe words, *Jeſus Chriſtus naſcetur de Virgine Maria, & ego credo in eum*; that is, *Jeſus Chriſt ſhall be born of the Virgin* Mary, *and I believe in him.* And the Date was that it lay in the Earth Two hundred Years before our Lord Jeſus Chriſt was born, and yet is that Plate in the Treaſury of the Church; and it is thought that *Hermogenes* the wiſe Man writ it.

And although the Men of that Country be Chriſtians, yet nevertheleſs they vary from our Faith: For they ſay, That the Holy Ghoſt proceedeth not from the Son, but from the Father only; neither are they obedient to the Church of *Rome*, nor to the Pope; but they ſay, That their Patriarchs have as much power there, as the Pope hath at *Rome*. And therefore Pope *John* the XXII. ſent Letters to them, how that Chriſtians ſhould be all one, and that they ſhould be obedient to the Pope; and among divers Anſwers, they ſent him this for one. *Potentiam tuam ſummam circa ſubjectos tuos firmiter credimus Superbitatem tuam ſuſtinere non poſſumus. Avaritiam tuam ſatiare non intendimus. Dominus tecum ſit, quia Dominus nobiſcum eſt. Vale.* That is, *We believe well that thy Power is great over thy Subjects. We may not ſuffer thy Pride. We are not purpoſed to fulfil thy Covetouſneſs. Our Lord be with thee, for our Lord is with us: Farewel.* Other Anſwer might he not have of them. And alſo they make their Sacrament of the Altar of tharf Bread, becauſe our Lord made it of tharf Bread when he made his Maundy; and on *Shrove-Thurſday* make they their Bread in token of the Maundy, and they dry it in the Sun, and keep it all the Year, and give it to ſick Men. And they make but one Unction, when they Chriſten Children, and they anoint no ſick Men; alſo they ſay there is a Purgatory, and that Souls ſhall have neither joy nor pain until the day of Doom.

And they say, That Fornication is no deadly Sin, but a kind thing, and that Men and Women should Wed but once, and whoso Weddeth more than once, their Children are Baſtards, and gotten in Sin; and their Prieſts alſo are Wedded; and they ſay that Uſury or Simony is no deadly Sin; and they ſell Benefices of the Church, and ſo do Men of other Places; but it is great pity, for now Simony reigneth in the Holy Church: God amend it when his Will is; and they ſay, That Laymen ſhould not ſing Maſs but on the *Saturday*, and on the *Sunday*; and they faſt on the *Saturday* no time in the Year, unleſs it be *Chriſtmas* or *Eaſter*-Eve. And they ſuffer no Man that is on this ſide the Greek Sea, to ſing at their Altars; and if it fall out that one do, then they waſh their Altar without tarrying, with Holy Water; and they ſay, That there ſhould be but one Maſs ſaid at one Altar in a Day. And they ſay, that our Lord did never eat Meat, but he made a ſhew of eating. And alſo they ſay, That we Sin deadly in ſhaving off our Beards, for the Beard is a Token of a Man, and a Gift of our Lord: And they ſay, That we Sin in eating Beaſts that were forbidden in the Old Law, as Swine, Hares, and other Beaſts.

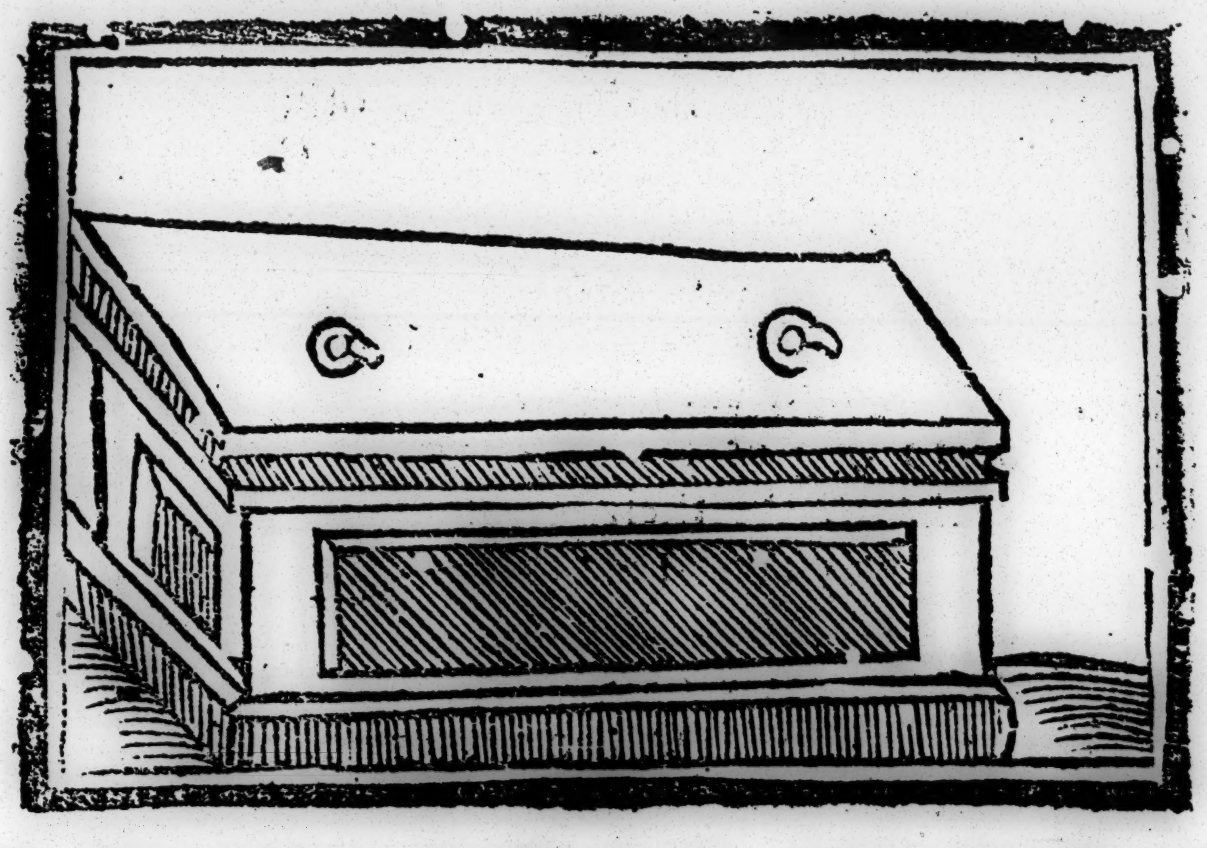
And this they ſay, That we Sin in eating of Fleſh on the day before *Aſh-Wedneſday*, and in eating of Fleſh on the *Wedneſday*, and when we eat Cheeſe or Eggs on the *Friday*; and they Curſe all thoſe that eat no Fleſh on the *Saturday*.

Alſo the Emperor of *Conſtantinople* maketh the Patriarchs, Archbiſhops and Biſhops, and he giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it be ſo, that theſe touch not any way, nevertheleſs they ſhall ſerve to ſhew a part of the Cuſtoms, Manners, and diverſities of Countries; and becauſe this is the firſt Country diſcordant from the Faith, and oppoſeth the Faith on this ſide the Sea, therefore have I ſet it here, that ye may ſee the diverſity between our Faith and theirs; for many Men have great liking to hear Report of ſtrange things.

CHAP. III. *To come again to* Conſtantinople, *for to go towards the* Holy Land.

NOw come we again for to know the way from *Conſtantinople*. He that will go through *Turkey*, he goeth through the City

City *Nika*; and paſſeth through the Gate of *Chevitot*, which is very high, and it is a Mile and a half from *Nika*: And whoſo will, may go by the Breach of S. *George*, and by the *Greek* Sea, where S. *Nicholas* lyeth.



Firſt, Men come to the Iſle of *Silo*: And in that Iſle groweth Maſtick, upon as ſmall Trees as Palm Trees, or Cherry-Trees. Thence Men go through the Iſle of *Pathmos*, where S. *John* the Evangeliſt wrote the Apocalyps. You ſhall alſo underſtand, that when our Lord Jeſus Chriſt died, S. *John* the Evangeliſt was of the Age of 32 Years, and he lived after the Paſſion of Chriſt 43 Years, and then died. From *Pathmos* Men go to *Epheſim*, which is a fair City and near to the Sea, and there died S. *John*, and he was buried behind the Altar in a Tomb, and there is a fair Church, for Chriſtians were wont to hold that place. But in the Tomb of S. *John* is nothing but Manna, for his body was Tranſlated into Paradiſe; and the *Turks* hold now the City, and the Church, and all *Aſia* the Leſs; therefore is *Aſia* the Leſs called *Turky*: And you ſhall underſtand that S. *John* did make his Grave there in his Life, and laid himſelf there being alive; and therefore ſome ſay he died not, but that he reſteth there until the Day of Judgment: And therefore truly there is a great marvel, for Men may ſee there apparently the Earth of the Tomb many times ſtir and move, as if there were a quick thing under. And from *Epheſim* Men go through many Iſles near the Sea, unto the City of *Pateran*; where S. *Nicholas*

S. *Nicholas* was Born, and ſo to *Marca*, where he by the Grace of God was choſen Biſhop: And there is made right good Wine and ſtrong, that Men call Wine of *Marca*. From thence Men go to the Iſle of *Creet* which the Emperor gave ſometime to *Jonais*. And then Men paſs through the Iſles of *Cophas*, and *Lango*; of the which Iſles *Ipocras* was Lord; and ſome ſay, That in the Iſle of *Lango* is *Ipocras* his Daughter, in the manner of a Dragon, who is an Hundred Foot long, as Men ſay, for I have not ſeen her, and they of the Iſles call her the Lady of the Country; and ſhe lyeth in an old Caſtle, and ſheweth her ſelf thrice in the Year, and ſhe doth no Man harm, and ſhe is thus changed from a Damſel to a Dragon, through a Goddeſs that Men call *Diana*; and ſome ſay that ſhe ſhall dwell ſo unto the time that a Knight come that is ſo hardy as to go to her and Kiſs her Mouth; and then ſhe ſhall turn again to her own kind and be a Woman, and after that ſhe ſhall not live long. And it is not long ſince a Knight of the *Rhodes*, that was hardy and valiant, ſaid. That he would Kiſs her, and when the Dragon began to lift up her Head againſt him, and he ſaw ſhe was ſo hideous, he fled away, and the Dragon in her anger bare the Knight to a Rock. and from thence caſt him into the Sea.

CHAP. IV. *Yet of the Dragon.*

THere was a young Man that thought not of the Dragon; he went out of a Ship and paſſed through the Iſle till he came to the Caſtle, and entred into a Cave, and went ſo long till he found a Chamber

a Chamber, and then he ſaw a Damſel Combing her Head, and looking in a Glaſs, and ſhe had much Treaſure about her, and he thought her to be a common Woman that dwelleth there to Lodge Men; and as he ſtood by the Damſel, the Damſel ſaw the ſhadow of him in the Glaſs, and ſhe turned towards him, and asked him what he would? and he ſaid, He would be her Paramour or Lemman; and ſhe asked him if he were a Knight; and he ſaid, No, and ſhe ſaid, then he might not be her Lemman: But ſhe bade him go again to his Fellows, and be made a Knight, and come again on the Morrow, and ſhe would come out of the Cave, and then he ſhould Kiſs her Mouth: And ſhe bade him have no dread, for ſhe would do him no harm, although ſhe ſeemed hideous to him; ſhe ſaid, It was done by Enchantment; for ſhe ſaid, ſhe was not ſuch as he ſaw her then. Moreover ſhe ſaid, That if he Kiſſed her, he ſhould have all the Treaſure, and be her Lord, and Lord of all thoſe Iſles. Then departed he from her and went to his Fellows to the Ship, and they made him Knight, and he come again on the Morrow to Kiſs the Damſel: But when he ſaw her come out of the Cave in form of a Dragon, he had ſo great dread that he flew to the Ship, and ſhe followed him; and when ſhe ſaw that he returned not again, ſhe began to cry, as one that had much ſorrow, and returned again, and ſoon after the Knight died; and ſince might no Knight ſee her but he died preſently. But when a Knight cometh that is ſo hardy as to Kiſs, he ſhall not die, but he ſhall turn that Damſel into her right ſhape, and ſhall be Lord of the Country aforeſaid.

From thence Men go to the Iſle of *Rhodes*, which Iſle the Hoſpitallers held and governed, and that they took before-time from the Emperor, and it was wont to be called *Colſos*, and yet the Turks call it *Collos*; and S. *Paul* in his Epiſtle writeth to them of the Iſle *Coloſſenſes*. This Iſle is near One hundred and fourſcore Miles from *Conſtantinople*. And from the Iſle of *Rhodes* Men go into *Cyprus*; where are many Vines, that firſt are Red, and after a Year they wax all White; and thoſe Vines that are moſt White, are moſt Pleaſant; and as Men paſs that way, is a place where was wont to be a great City that was called *Salathy*; for all that Country was loſt through the Folly of a young Man, who had a fair Damſel whom he loved well, and ſhe died ſuddenly, and was buried in a Tomb of Marble; and

for

CHAP. V. *Of a Young Man and his Lemman.*

GO unto the Tomb of the same Woman that thou hast lyen by, & open it, and behold well that which thou hast begotten on

her, and if thou let her go thou shalt have much harm: And he went and opened the Tomb, and there flew out a Monster very hideous for to see, the which Monster flew about the City and Country, and soon after the City and Country sunk down. From *Rhodes* to *Cyprus* is Five Hundred Miles and more; but Men may go to *Cyprus* and not come to *Rhodes*, *Cyprus* is a good Isle, and a great, and there are many good Cities. There is an Archbishop at *Nichosie*, and four other Bishops in the Land. And at *Famagast*, is one of the best Havens on the Sea, that is in the World, and there dwell both Christians and Saracens, and Men of all Nations.

In *Cyprus* is the Hill of the Holy Cross, and there is the Cross of the good Thief *Dismos*, as I said before; and some think there is half of the Cross of our Lord, but it is not so. and they do wrong that make Men believe so. In *Cyprus* lieth S. *Simeon*, for whom the Men of the Country make great Solemnity. And in

the Caſtle of *Amour*: Here the body of S. *Hilarion* was, and they carefully keep it: And near *Famageſt* was S. *Bernard* Born.

CHAP. VI. Of the manner of Hunting in Cyprus.

IN *Cyprus* Men hunt with Pampeons, that be like to Leopards, and they hunt wild Beaſts very well, and they are ſomewhat bigger than Lyons, and they take wild Beaſts more quickly than Hounds. In *Cyprus* the Cuſtom is, that Lords and other Men eat upon the Earth, for they make Ditches within the Earth, all about the Hall, deep to the knee, and they Pave them; and when they will eat, they go thereinto, and ſit there. This they do to be more freſh; for that Land is hotter than it is here. But at great Feaſts and for Strangers, they ſet Forms and Boards as they do in this Country, yet they had rather ſit on the Earth. From *Cyprus* Men may go by Land or by Sea, to *Hieruſalem*; and in a Day and a Night he that hath a good Wind may come to the Haven of *Tyre*, that now is called *Sur*, for it is at the entrance of *Sury*. There was ſometimes a fair City of Chriſtians, but the Saracens have deſtroyed the moſt part thereof, and they keep the Haven very carefully, for dread that they have of Chriſtians, Men might go right to that Haven, and not come to *Cyprus*: But they are glad to go to *Cyprus* to reſt them on the Land, or elſe to buy things needful for their Voyage. Upon the Sea-ſide are many Rubies found; and there is

the

the Well that Holy Writ speaketh of, *fons hortorum, & puteus aquarum viventium*; that is, *The Well of Gardens, and Ditch of Waters Living*. In this City of *Tyre* the Woman said to our Lord, *Beatus venter qui te portavit, & ubera quæ suxisti*: That is, *Blessed be the Body that bare thee, and the Paps which gave thee suck.* And there our Lord forgave the Woman of *Canaan* her Sins; and there also in that place was the Stone on which our Lord sat and Preached; and on the same Stone was founded the Church of S. *Saviour*. Upon the Sea is the City of *Saphen*, *Sarop*, or *Sidon*; and there was the dwelling of *Jonas* the Prophet; and thereby *Elias* the Prophet raised the Widow's Son. Five Miles from *Saphon* is the City of *Sidon*; of which City *Dido* (that was *Æneas*'s Wife after the Destruction of *Troy*) was Queen: She founded the City of *Carthage* in *Africk*, which now is called *Eidonsart*. And in the City of *Tyre* reigned *Achilles* the Father of *Dido*; and a Mile from *Sidon* is *Beruth*, and from *Beruth*, to *Sardena* is three days Journey, and from *Sardena* is five Miles to *Damasse*.

CHAP. VII. *Of the Haven called* Jaffe.

WHoso will go longer on the Sea, and come near to *Hierusalem*; he must go from *Cyprus* by Sea to the Port called *Jaffe*, for that is the next Haven to *Hierusalem*: For from that Haven, is but one days Journey and a half to *Hierusalem*; and that Haven is called *Jaffe*, and the Town *Affe*, after one of *Noes* Sons, that was called *Japhat*, who founded it: But now it is called *Jopa*. And ye shall understand that it is the oldest Town in the World; for it was made before *Noah*'s Flood, and there be the Bones of a Giant's side that be forty Foot long.

CHAP. VIII. *Of the Haven of* Tyre.

AND who arriveth at the first Haven of *Tyre*, or of *Sury* beforesaid, may go by Land, if he will, to *Jerusalem*, and then he goeth to the City of *Acon* in one day, that was called *Tholomoda*; and was before time inhabited by Christians. It stands in the Sea, and is from *Venice* by Sea two Thousand and Fourscore Miles of *Lombardy*, and from *Calabre* or *Dicil*, is to *Acon* one Thousand three Hundred Miles of *Lombardy*.

CHAP. IX. *Of the Hill* Crame.

AND the Isle of *Crete* is right in the mid-way; and beside the City of *Acon* toward the Sea, some Eight Hundred Furlongs, on the Right Hand towards the South, is the Hill *Crame*, where *Elias* the Prophet dwelt, and there was the Order of Carnies, first founded. This Hill is neither great nor high, and at the foot thereof hath formerly been a Christian City called *Caiaphas*, for *Caiphas* founded it, but it is now wholly wasted. At the West side of the Hill is a Town that Men call *Saffre*, and it is built upon another Hill. There S. *James* and S. *John* were Born; in Memory of whom is a fair Church built. And from *Tholemoda* now called *Acon*, to a great Hill that Men call *Ekeylt de Tyrees*, is an Hundred Furlongs; and besides the City of *Acon* runneth a little River that Men calleth *Belion*: And near is the Fosse of *Minor*, all round, that is an Hundred Cubits or Shaftments broad; and it is all full of Gravel clear shining, whereof Men make clear white Glass; and Men come from far Countries by Ship, and by Land with Carts, to take of the Gravel: And if there be never so much taken of one day, on the morrow it is as full again as ever it was, which is a great Marvel; and there is always a Wind in the Fosse that stirs up the Gravel. And if a

Man put therein any Metal, as soon as it is therein it waxeth Glass; the Glass that is made of this Gravel, if it be put into Gravel, turneth again into Gravel as it was before. Some say, It is a Gulf of the Sea of Gravel.

CHAP.

CHAP. X. *How* Sampſon *ſlew the King and his Enemies.*

ALſo from *Aeon* beforeſaid, Men go three days Journey to the City of *Philiſtin*, that now is called *Gaza*, which is a rich City, fair and full of People, and it is a little from the Sea, and from that City brought the ſtrong *Sampſon* the Gates of the City to an high Hill, and was taken in the ſaid City; and there he ſlew the King in his Seat, and many Thouſands

more with him, for he made an Houſe to fall on them. From thence Men go to the City of *Ceſarin*, and ſo by the Caſtle of *Pallerins*, then to *Askalon*, and to *Japhet*, and ſo to the Holy City of *Jeruſalem*.

CHAP. XI. *The way by* Babylon *where the Soldan dwelleth.*

AND whoſo will go through the Land of *Babylon*, where the Soldan dwelleth, he may go more ſecurely through theſe Countries, but muſt go up to Mount *Sinai* before he come to *Jeruſalem*: And then return by *Jeruſalem*, and then by *Jeruſalem*: And he ſhall go from *Gaza* to the Caſtle *Dayre*. And after a Man cometh out of *Sury*, and goeth on, the way is very Sandy, and the Wilderneſs laſteth Eight days Journey, wherefore Men muſt provide them of neceſſary Victuals; and that Wilderneſs is called *Archelleck*: When a Man cometh out of this Deſart, he entreth into *Egypt*, and they call *Egypt*, *Canopat*, and in another Language Men call it *Merſine*: And the firſt good Town that Men come to, is called *Beleth*, which is at the end of the Kingdom of *Alap*, and from thence Men come to *Babylon*, and to *Caire*; and in *Caire* is a

fair

fair Church of our Lady, where ſhe dwelt ſeven Years, when ſhe was out of the Land of the *Jews*, for dread of King *Herod*. And there lyeth the Body of S. *Barbara* Virgin; and there dwelt *Joſeph* when he was Sold of his Brethren. And in *Babylon Nebuchodoneſor* put the Children into the Fire, becauſe they Worſhipped the True God: Theſe Children were called *Ananias*, *Azarias* and *Miſael* (as the Pſalm of *Benedicite* ſaith) but *Nebuchodoneſor* called them thus, *Sadrak*, *Miſak*, and *Abednego*, that is, *God Glorious and Victorious*, *God over all Kingdoms*, *and that was for Miracle*, *that he made God's Son*, as he ſaid, *go with theſe Children through the Fire*. There dwelleth the Soldan, for there is a fair City and a ſtrong Caſtle which ſtandeth upon a Rock. In that Caſtle are always dwelling to keep the Caſtle, and to ſerve the Soldan above Eight Thouſand Perſons, that take all their Proviſion at the Soldan's Court. This I well know, for I dwelt with him a great while a Soldier in the Wars againſt the *Bedians* and *Arabians*, and he would have Married me unto a great Princeſs if I would have forſaken my Faith.

CHAP. XII. *Here followeth of the Soldan and of his Kingdoms that he hath Conquered, which he holdeth ſtill by force.*

AND ye ſhall underſtand that the Soldan is Lord of Seven Kingdoms, which he hath Conquered and gotten to him by ſtrength; and theſe be they, the Kingdom of *Canopat*, the Kingdom of *Egypt*, the Kingdom of *Jeruſalem*, whereof *David* and *Solomon* were Kings, the Kingdom of *Sury*, whoſe chief City is *Damaſſe* or *Damaſcus*, the Kingdom of *Alfea* in the Land of *Dameth*, and

and the Kingdom [illegible], which was one of the Three Kings that made Offering to our Lord when he was Born. Many other Iſles he held in his hand. He holdeth *Calupgas*, that is a great benefit unto him, being among them of *Roges* Iſle, and that Vale is cold. And then Men go up to the Mount of S. *Katharine*, and that is much higher than the Mount of *Moſes*.

And this S. *Katherine* hath no Image in any Church or Caſtle nor other Dwelling Place, but there is a Hill of Stones gathered together about the Place where ſhe was Euried. There was wont to be a Chappel, which now is wholly caſt down, but a great part of the Stones is there left.

And

And under the foot of Mount *Sinai* is the Church of S. *Katherine*, wherein be many Lamps burning, and they have Oil Olive enough to Eat and to Burn, and that they have by Miracle: For they say there come certain of all manner of Birds every Year once, like Pilgrims, and each of them bringeth a Branch of Olive, in Token of Offering, whereof they make much Oil.

CHAP. XIII. *For to return from* Sinai *to* Jerusalem.

NOW when a Man hath visited the Holy Place of S. *Katharine*, and he will turn to *Jerusalem*, if he shall first take leave of the Monks, and recommend him especially to their Prayers, then these Monks will freely give to Pilgrims Victuals to pass through the Wilderness to *Sury*, so much as shall last thirteen days Journey. And in that Wilderness dwell many *Arabians* that Men call *Bedions* and *Ascopards*: These are People that are full of all manner of ill Conditions, and they have no Houses but Tents, which they make of Beasts skins, as of Camels and other Beasts, which they Eat, and under them they lie; and they seek to dwell in places, where they may find Water, near the

Red-Sea, for in that Wilderness is great want of Water: And it falleth out, that where a Man findeth Water one time, he findeth it not another time. And therefore make they no Houses in those Countries. These Men that I speak of, Till not the Lands,

for

for they eat no Bread, except [illegible] near a good Town, and they roſt their Fiſh and Fleſh upon hot Stones, againſt the Sun, and they are ſtrong Men and warlike, but they do little but hunt wild Beaſts for their ſuſtenance, and they ſet not by their Lives, therefore they dread not the Soldan, nor any Prince of the World. And they had great War with the Soldan at the ſame time that I was with the Soldan. They bear but a Shield and a Spear to defend them with, and they uſe no other Armour, but they wind their Heads with a Linen Cloth.

CHAP. XIV. *When Men are paſſed this Wilderneſs, then to come again to* Jeruſalem.

AND when Men have paſſed this Wilderneſs, to come to *Jeruſalem*, they paſs by *Berſheba*, that was ſome time a fair and a rich Town of Chriſtians, and yet is there ſome of the Churches left: And in that Town dwelt *Abraham* the Patriarch. This Town of *Berſheba* was founded by *Urias*, on whoſe Wife *David* begat *Solomon* the Wiſe, that was King of *Jeruſalem*, and of the Twelve Tribes of *Iſrael*, and he reigned forty Years: And from thence Men go to the Vale of *Ebron*, that is from thence near twelve Miles, and ſome call it the Vale of *Mambre*, and it is called the Vale of *Tears*, foraſmuch as *Adam* in that Vale bewailed an hundred Years the Death of his Son *Abel*, whom *Cain* ſlew: And this *Ebron* was ſome time the principal City of the *Philiſtins*, and there dwelt Gyants, and it was free, ſo that all that

had Corps evil in other places were there saved. In *Ebron*, *Josuas* and *Caleb*, and their Company came first to espy how they might win the Land of *Promise*. In *Ebron*, *David* reigned first Seven Years and a half: And in *Jerusalem* he reigned Two and Thirty Years and a half: And there be the Graves of the Patriarchs *Adam*, *Abraham*, *Isaac*, and *Jacob*, and of their Wives, *Eve*, *Sarah*, *Rebeccah*, and *Leah*: And they lye in the side of the Hill. And beside this Hill is a right fair Church builded after the fashion and manner of a Castle, which the *Sarasins* keep right well, and they have the place in great Worship for the Holy Patriarchs sake that lie there, neither do they suffer either Christians or Jews to come therein except they have special leave of the Soldan, for they hold Christians and Jews but as Hounds; therefore they come not to that Holy Place, and they call the Place *Spelunk*, or *Double Cave*, or *Double Grave*, or one lyeth upon another. The *Sarasins* call it in their Language *Cariatherba*, that is, The Place of the Patriarchs: And the *Jews* call it *Abboth*, and in that place was *Abraham*'s House, when he sat in his Door, and saw Three Persons, and Worshipped but one, as Holy Writ witnesseth, saying, *Tres Videt & unum adoravit*; that is, *He saw Three, and Worshipped but One.*

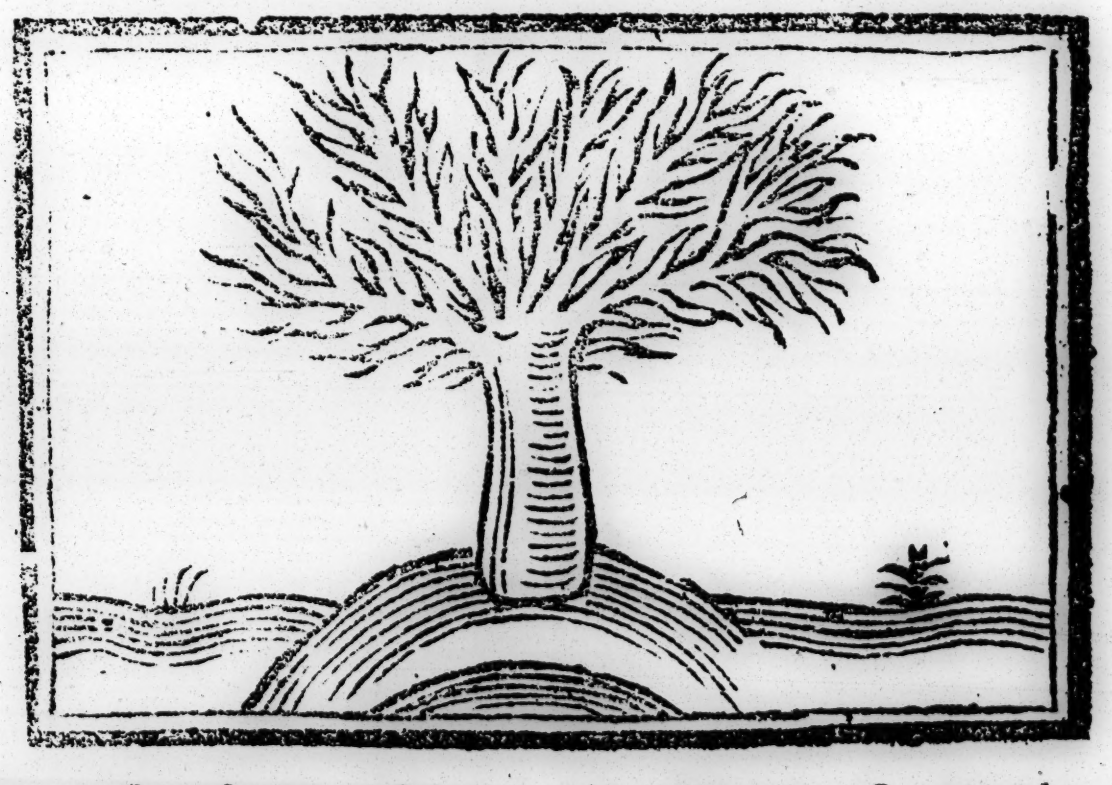
CHAP. XV. *Here followeth a little of* Adam *and* Eve, *and other things.*

AND not far from that place is a Cave in a Rock, where *Adam* and *Eve* dwelt when they were driven out of *Paradise*, and there got their Children. And in that same place was

Adam

Adam made, as ſome Men ſay, for he was made of the pure Earth in the Field of *Damaſce*, for it was in the Worſhip of *Damaſce*, and from thence he was Tranſlated into *Paradiſe*, as they ſay, and afterward he was driven out of *Paradiſe* and put there again: for the ſame day that he was put into *Paradiſe*, the ſame day he was driven out, as ſoon as he had ſinned. And there beginneth the Vale of *Ebron* that laſteth near unto *Jeruſalem*, where the Angel bad *Adam* that he ſhould dwell with his Wife, and there they begot *Seth*, of which kindred Jeſus Chriſt was born. And in that Vale is the Field where Men draw out of the Earth a thing which in that Country they call Camball, and they eat it inſtead of Spice, and bear it to ſell, and they ſay, Men cannot dig there ſo deep nor ſo wide, but it is at the Years end full again up to the ſides through the Grace of God. And two Miles from *Ebron* is the Grave of *Lot*, that was *Abraham*'s Brother.

CHAP. XVI. *Of the Dry Tree.*



THen a little from *Ebron* is the Mount of *Mambre*, of the which Mount the Vale took his Name, and there is an Oak Tree, that the *Saraſins* call Dypre, remaining ſince *Abraham*'s time. This Tree is commonly called the Dry Tree, and they ſay it hath been from the beginning of the World, and was aforetime Green, and did bear Leaves unto the time that our Lord died, as did all the Trees of that kind in the World, and yet there are many of thoſe in the World. And ſome Pro-

[illegible] that a Lord of Princes of the Worldes of the World shall win the Land of *Promise*, that is, the *Holy Land*, with the help of Christians, and he shall worship God under that Tree, and the Tree shall wax Green and bear Fruit and Leaves, through which Miracle many *Sarasins* and *Jews* shall be turned to the Christian Faith, and therefore they do great Worship thereto, and keep it very charily. And yet though it be dry, it hath a great Virtue, for certainly he that hath a little thereof about him, it healeth the Sickness called the *Falling Evil*. It hath also many other Virtues, and therefore is holden very precious.

CHAP. XVII. *From* Ebron *to* Bethlehem.

FRom *Ebron* Men go to *Bethlehem* in half a day, for it is but five Miles, and it is a very fair way and through pleasant Woods. *Bethlehem* is but a little City, long and narrow, and was walled and enclosed with a great Ditch, it hath been formerly called *Ephrata*, as Holy Writ saith, *Ecce audivimus eum in* Ephrata, *&c.* That is, *Lo we hear of the same at* Ephrata. And near the end of the City towards the East, is a very fair and goodly Church, which hath many Towers and Pinacles very strongly built. Within that Church are four and forty great marble Pillars, and not far from this Church is a Field which flourished very strangely, as you shall hear.

Chap. XVIII. *Of a fair Maiden that should be put to Death wrongfully.*

THE cause is, forasmuch as a fair Maiden, that was accused wrongfully, for that she had done Fornication, for which cause she was doomed to die, and to be burnt in that place, to which she was led. And as the Wood began to burn about her, she made her Prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be known to all Men. And having thus prayed, she entred the Fire, and those Branches that were burning became Red Roses, and those that were not kindled became White Roses, and these were the first Roses that any Man ever saw: And so was the Maiden saved through the Grace of God, wherefore that Field is called the Field that God flourished; for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as Men come downward

downward [illegible] Steps, in the upper where our Lord was born, which is now built with Marble, and painted with Gold, Azure, and other Colours. A little thence, about three paces, is the Crib of the Ox or the Ass, and near that is the place where the Star fell that led the Three Kings, *Jasper*, *Melchior*, and *Balthasor*: These Three Kings offered to our Lord Incense, Gold, and Myrrh, and they met together through the Miracle of God in a City called *Cafak*, which is Three and Thirty days Journey from *Bethlehem*, yet were they at *Bethlehem* the Fourth day after they had seen the Star. Under the Cloyster of this Church Eighteen degrees, at the right side is a great Pit where the Bones of the Innocents lie, and by that place is the Tomb of S. *Hierom*, who Translated the Bible and the Psalter out of *Hebrew* into *Latin*. And near unto that Church is the Church of S. *Nicholas*, where our Lady rested her, when she was delivered of Child: And forasmuch as she had so much Milk in her Breasts that pained her, she drew it out upon the Red Stones or Marble, and People say, that yet may the traces be seen white upon the Stones. Ye shall understand also, that they that dwell in *Bethlehem* are Christians, and there are fair Vines all about the City, and great plenty of Wine: But their Book that *Mahomet* gave them, which they call *Alceran*, and some call it *Massap*, and some call it *Harme*, forbiddeth them to drink any Wine: For in that Book *Mahomet* curseth all that drink of that Wine, and all that sell it. And some Men say that once he slew in his drunkenness a good Hermit whom he much loved, and therefore he curseth the Wine, and them that drink Wine; but his Malice is turned to himself, as Holy Writ saith: *Et in verticem ipsius iniquitas ejus descendit*: That is, *His wickedness shall descend on his own Head.* The Saracens also eat neither Geese nor Swines Flesh; For they say, it is Brother to a Man, and was forbidden in the Old Law. Likewise in the Land of *Palestine*, and in *Egypt* they eat little Veal or Beef, except it be so old that it may no more travel or work: Not because it is forbidden, but they keep them for tilling their Land.

In this City of *Bethlehem* was King *David* born; he was King of the Land of the *Jews*, and reigned in *Hierusalem*, and had Forty Wives, and Three Hundred Concubines. And at *Bethlehem* towards the South side, is a Church of S. *Marberet*, that was Abbot there, for whom they had much sorrow when he died; and

it

it was shewed there how he made lamentation when he died: and it is a pitious thing to behold. From *Bethlehem* to *Hierusalem* is two Miles: And in the way to *Hierusalem*, half a Mile from *Bethlehem*, is the Church where the Angel told the Shepherds of the Birth of Christ. In that way is the Tomb of *Rachel* that was Mother to *Joseph* the Patriarch, who died as soon as *Benjamin* was born, and there she was buried, and *Jacob* her Husband set Twelve great Stones upon her. In this way to *Hierusalem* are many Christian Churches by the which Men go.

CHAP. XIX. *Of the City* Jerusalem.

FOR to speak of *Hierusalem*, ye shall understand that it standeth fair among Hills, and there is neither River nor Well, but Water cometh by Conduit from *Ebron*. And ye also shall understand that at first it was called *Jebus*, and since it was called *Salem*, unto the time of *David*, who called it *Hierusalem*, and so it is called yet. And about *Hierusalem*, is the Kingdom of *Sury*, and thereby is the Land of *Palestine* and *Askalon*: But *Hierusalem* is in the Land of *Judea*, and it is called *Judah*: For *Judas Machebeus* was King of that Land: And it bordereth also upon the Kingdom of *Arabia* on the South-side, on the West side on the great Sea, on the North side on the Kingdom of *Sury*, and the Sea of *Cyprus*. About *Hierusalem* are these Cities: *Ebron* at Eight Miles, *Jericho* at Six Miles, *Barsabe* at Eight Miles, *Askalon* Eighteen Miles, *Jaff* at Twenty and five Miles, *Ramatha* at Four Miles.

This Land of *Hierusalem* hath been in the hands of divers Nations, as *Jews*, *Canaanites*, *Assyrians*, *Persians*, *Macedonians*, *Greeks*, *Romans*, *Christians*, *Sarasins*, *Barbarians*, *Turks* and many other. For Christ will not suffer lewd sinners long to possess it, be they Christians or others. And now hath that Land been holden by Infidels an hundred Years and more, but God grant they may not hold it long.

CHAP. XX. *Yet of this Holy City* Jerusalem.

AND ye shall understand that when Men first come to *Jerusalem*, they go first on Pilgrimage to the Church where the Holy Grave is, the which was out of the City on the North side, but it is now closed in with the Wall of the Town.

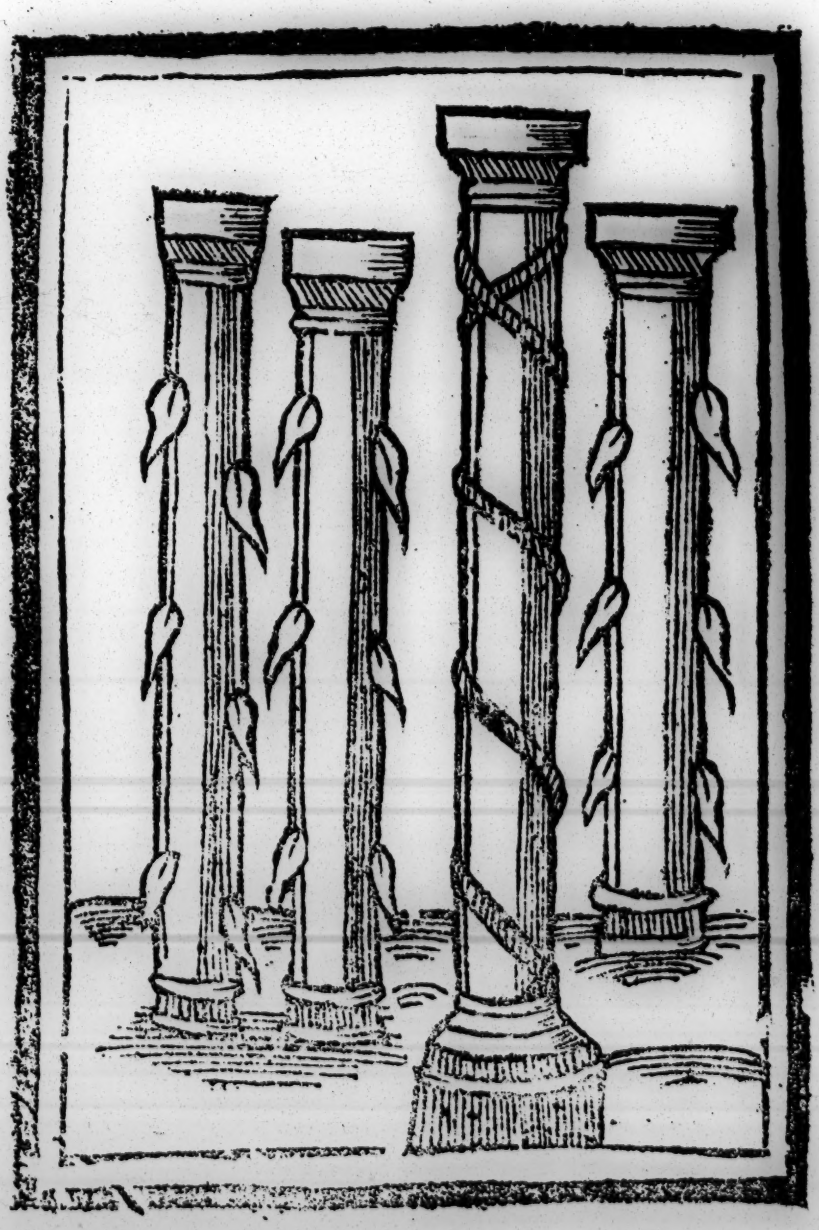
And there is a fair Church, round, all flat above, and well covered

covered with Lead, and on the West side is a fair and strong Tower for Bells; and in the midst of the Church, is a Tabernacle, made like a little House, in manner of a half Compass, very richly trimmed with Gold, Azure, and other Colours. On the right side is the Sepulchre of our Lord Christ: And the Tabernacle is Eight Foot long, Five Foot wide, and Eleven Foot high. And it is not long since the Sepulchre was all open, so that any Man might then touch it, but because the People that came thither,

spoiled and brake the Stones all in pieces, therefore hath the Soldan made a Wall about the Sepulchre, that no Man may touch it. On the left side is a Window, wherein are many Lamps lighted; and there hangeth a Lamp burning before the Sepulchre, which they say on *Good Friday* goeth out by it self, and lighteth again by it self at the Hour that our Lord rose from Death to Life. And within that Church upon the right side of Mount *Calvary*, where our Lord was Crucified, the Cross was set in a Morteis in the Rock, that is White of Colour, and mingled with a little Red; and upon that Rock dropped the blood of the Wounds of our Lord, when he was Nailed on the Cross, and that is called *Golgatha*; and Men go up to that *Golgatha* upon Steps; and in that Morteis was *Adam*'s Head found after *Noah*'s Flood, in token that the sin of *Adam* should be redeemed in the same place: And upon that Rock *Abraham* offered Sacrifice to our Lord; and there is an Altar, and before that Altar lieth *Godfrey* of *Bouloign*, *Baldwin*, and others that were Christians, and Kings of *Jerusalem*.

Likewise

Likewise where our Lord was Crucified it was written, *Hic dominus Rex noster, ante ſæcula operatus eſt ſalutem in medio terræ*: That is, *This God our King, before Worlds, hath wrought Health in the midſt of the Church.* Upon this Rock alſo where the Croſs was fixed, is written within the Rock, *Quod vides eſt fundamentum totius mundi, & hujus fidei*; That is, *That thou ſeeſt is the ground of all the World and of this Faith.* Ye ſhall underſtand alſo, that when our Lord died he was Two and Thirty Years old, and three Months, yet the Propheſie of *David* ſaith that he ſhould live Forty Years, when he ſaid thus, *Quadraginta annos proximus fui generationi huic*, that is, *Forty Years was I Neighbour to this Generation*: And thus it ſhould ſeem that Propheſie is not true, but it is, For in old time Men counted but Ten Months to a Year, of which, *March* was the firſt, and *December* the laſt: but *Caius Cæſar* that was Emperor of *Rome*, added to theſe, Two Months more, *January* and *February*, and ordained the Year of Twelve Months, that is, Three Hundred Sixty Five Days without Leap-Year, the proper courſe of the Sun, and therefore after the accounting of Ten Months to the Year, he died in the Fortieth Year, and after our Years of Twelve Months it is Thirty Two Years and Three Months.



Alſo within Mount *Calvary* at the right ſide, there is an Altar where the Pillar lieth that our Lord was bound to when he was Scourged and thereby are Three other Pillars that always drop Water; and ſome ſay, that thoſe Pillars weep for our Lord's Death. And near this Altar in a place Forty Steps deep was found the very Croſs, by the knowledge of S. *Elene* under a Rock, where the *Jews* had hidde. And they found

Three

These Croſſes, &c. of our Lord, and parts of the Inſcription. Theſe Croſſes S. *Elene* tried upon a dead Body, that did riſe as ſoon as the very Croſs of our Lord was laid upon him, and thereby is the Vale of the place where the four Nails of our Lord were hid, for he had two in his Hands, and two in his Feet, and with one of thoſe Nails the Emperour of *Conſtantinople* did make a Bridle for his Horſe to bear him in Battel, by the Vertue whereof he overcame his Enemies, and won all the Land of *Aſia*, *Turkey*, *Damaſſe* the More and the Leſs, *Surry*, *Hieruſalem*, *Arabia*, *Perſia*, and *Meſopotamia*, the Kingdoms of *Aſape*, *Egypt* the High and Low, with many other Kingdoms, even almoſt all unto *India* the Leſs, that then were Chriſtened: And there were at that time many good Men and holy Hermits, of whom the Book of the Fathers Lives make mention, but now they are inhabited by *Painims* and *Saraſins*: Yet when it pleaſeth God, as theſe Lands were loſt through the ſin of *Chriſtians*, ſo through the help of God by *Chriſtians* they ſhall be won again. In the midſt of this Church is a Tomb, in the which *Joſeph* of *Arimathea* laid the Body of our Lord when he had taken him off the Croſs, and upon the ſame place did he waſh the Feet of our Lord; and that place Men ſay is the midſt of the World.

CHAP. XXI. *Of the Church of the Holy Sepulchre.*

WIthin that Church by the Sepulchre, on the North ſide, is the place where our Lord was Impriſoned, and there is a part of the Chain with which he was bound, and there he appeared firſt to *Mary Magdalen* when he was riſen from Death, and ſhe thought he had been a Gardiner. In the Church of the Sepulchre was wont to be the Canons of S. *Bennet*, and they had a Priory, and the Patriarch was their Soveraign: And without the Doors of the Church on the right ſide, as Men go up Eighteen Steps, our Lord ſaid to his Mother, *Mulier, Ecce filius tuus!* that is, *Woman, behold thy Son!* Deinde dixit Diſcipulo, Ecce Mater tua! *that is*, Then afterward he ſaid to his Diſciple, *Behold thy Mother!* And theſe words he ſaid when he hanged upon the Croſs, and upon theſe Steps went our Lord when he bare the Croſs upon his Shoulder, and under theſe Stairs is a Chapel where the Prieſts ſing. And near there is the Stone

where our Lord refted when he was weary with bearing of the Crofs. And ye fhall underſtand that before the Church of the Sepulchre is a moſt ſtrong City, and the great Plain that is between the City and the Church, on the Eaſt ſide, without the Walls of the City, is the Vale of *Joſaphat*, that cometh even to the Walls.

In this Vale of *Joſaphat*, without the City is the Church of S *Stephen*, where he was Stoned to Death, and thereby is a Gate builded that may not be opened. Through this Gate our Lord entred on *Palm-Sunday* upon an Aſs, and the Gate opened unto him when he would go to the Temple: And in full hard Stones there are three Steps like the Steps of an Aſs, which the People ſay, are the Steps of the Aſs that our Lord did ride on. Before the Church of the Sepulchre, two hundred paces, is a great Hoſpital of S. *John*, in which Hoſpital are fifty four Pillars made of Stone. And to go toward the Eaſt from the Hoſpital, is a right fair Church, that Men call our Lady the Great; and then is there another Church by that, that Men call our Lady of the Latin: And there is our Lady and *Mary Cleophe* and *Mary Magdalen* rent their Hair when our Lord was put to Death.

CHAP

CHAP. XXII. *Of the Temple of God.*

AND from the Church of the Sepulchre, toward the East, at ſeventeen ſpaces, is *Templum Domini*; That is a fair Houſe, and it is all round, and right high, and covered with Lead. And it is well Paved with white Marble; but the *Saraſins* will ſuffer no *Chriſtians* nor *Jews* to come therein; for they ſay, that ſuch ſinful Men ſhould not come into that Holy Place: But I was ſuffered to go in, and into other Places, where I would; for I had Letters of the Soldan, with his great Seal, and commonly other Men have but of his Signet; and Men bear his Letter with his Seal before them, hanging on a Spear, and Men do great Worſhip thereto, and they kneel to it, and adore it, as if it were a God: Alſo thoſe Men to whom it is ſent, before they take it, do bow thereto, and they take it and lay it upon their Heads, and afterward they Kiſs it, and then they read it, all bowing with great worſhip, and then they proffer them to do all that the bringer will. And in this *Templum Domini* were wont to be Canons Regular, and they had an Abbot, to whom they were obedient. In this Temple was *Charlemain* when the Angel brought him the *Prepuce* of our Lord when he was Circumciſed, and after King *Charles* brought it to *Acon* into our Ladies Chapel.

CHAP. XXIII. *Of the Temple of God.*

AND ye ſhall underſtand that this is not the Temple that *Solomon* made, for that Temple laſted but one thouſand one hundred and two years. For *Titus Veſpaſian* his Son, that was Emperour of *Rome*, laid ſiege againſt *Hieruſalem*, for to diſcomfit the *Jews*, becauſe they had put Chriſt to Death without leave of the Emperour. When he had taken the City, he burnt the Temple, and caſt it down, and took all the *Jews*, and put to death eleven hundred thouſand, and the reſt he impriſoned and ſold thirty for a Penny: For he ſaid that they bought Jeſus Chriſt for thirty Pence. And ſince *Julian Apoſtata* gave leave to the *Jews* to build the Temple of *Hieruſalem* again, but he forſook his Law. And when the *Jews* had builded again the Temple, then came the Earthquake (as God would) and caſt down all that they had made. Since that, *Adrian* the Emperour, who was of *Troy*, made *Hieruſalem* again, and the Temple in that ſame manner that *Solomon* made it, and commanded that no *Jew* ſhould dwell there, but *Chriſtians*: For although he himſelf was not a *Chriſtian*, yet he loved the Chriſtians more than other Men, ſave Men of his own Faith. This Emperour did alſo encloſe and wall the Church of the Holy Sepulchre within the City, that before was far without the City, and he would have changed the Name of *Hieruſalem*, and called it *Helam*, but that Name laſted not long. And ye ſhall underſtand that the *Saraſins* do worſhip in that Temple, and they ſay, that place is Holy; and when they go in, they go bare Foot; and before I and my Fellows came herein, we put off our Harneſs, and came bare Foot into the Temple; and thought that we ought to do as much or more than they that were *Infidels*. And this Temple is threeſcore and three Cubits in wideneſs, and as much in length, and thirty two Cubits in height, and covered with Lead, and it is within full of Pillars of Marble. And in the midſt of the Temple is an Altar and twenty and four ſteps of height. This place the *Jews* called *Sanctus Sanctorum*; that is, Holy of Holyeſt: and in that place cometh none but their Prelate that maketh their Sacrifice; and the People ſit all about in divers ſeats as they are in Dignity: and there be four Entrings into the Temple, and

the

the doors are of Cypreſs; and within the Gate [illegible] ſaid, Here is Jeruſalem. And on the North ſide without the Gate is a Fountain, and it runneth out: of the which holy Man ſpeaketh, and ſaith, *Vidi aquam egredientem de Templo*; I ſaw Water coming out of the Temple. And upon the other ſide is a Rock that Men called ſometime *Morjach*, (but after it was called *Bethel*) and there is the Ark of God, with ſome Reliques of the *Jews*. This Ark did *Titus* carry with him to *Rome* when he had diſcomfited the *Jews*.

In that ſame Ark were the Ten Commandments, and *Aaron*'s Rod, and *Moſes*'s Rod, with which he parted the Red Sea, when the People of *Iſrael* paſſed through on dry foot: And there was the Veſſel of Manna, the Clothing and Ornaments, and the Tabernacle of *Aaron*, and a ſquare Table of Gold, with twelve precious Stones, and a Box of Jaſper graven with four Fingers, and eight Names of our Lord within, and ſeven Candleſticks of Gold, and four Cenſors of Gold, and an Altar alſo of fine Gold, and four Lions of Gold, unto the which they had a Cherubim of Gold twelve ſpans long, and a Tabernacle of Gold, and alſo twelve Trumpets of Silver, and a Table of Silver, and ſeven Barley Loaves, and many other Reliques that were before the Nativity of Chriſt.

Upon the Rock ſlept *Jacob* when he ſaw Angels go up, and ſaid, *Vere locus iſte ſanctus eſt, & ego ignorbam*; that is, Surely this place is holy, and I wiſt not. And there the Angel changed *Jacob*'s Name, and called him *Iſrael*.

In that ſame place alſo *David* ſaw the Angel that ſlew the People with a Sword, and put it all bloody into the Sheath. And on this Rock was S. *Simeon*, when he received our Lord into the Temple, and on this Rock ſet he him when the Jews would have ſtoned him, and the Rock rent in two, and in that Cleft he hid him, and after came down and gave him light.

And on this Rock ſate our Lady and learned her Pſalter. There likewiſe our Lord forgave the Sins of the Woman that was taken and found in Adultery: And there was our Lord Jeſus Circumciſed, and there the Angel denounced to *Zachary* the Nativity of S. *John Baptiſt*. And there firſt offered *Melchiſedech* Bread and Wine and Water to our Lord, in token of the Sacrament:

Sacrament that was to come: and there *David* prayed to our Lord for mercy for him, and for his People, when he saw the Angel slay his People, and our Lord anon heard his Prayer: and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbad him by an Angel, for he had committed Murther in the consenting to the slaying of the good Knight *Uriah*, for to have his Wife; therefore all that he had prepared for the building of the Temple he left to *Solomon* his Son, and he built it, and prayed to the Lord, that all those that prayed in that place devoutly, and with good heart, that he would hear their Prayer and grant that they fervently asked; and the Lord granted it: wherefore *Solomon* his Son called it the Temple of Council, and help of God.

Without the doors of that Temple is an Altar, where the Jews were wont to offer Doves and Turtles; and in that Temple was *Zachary* slain; and on the Pinacle the Jews set S. *James* that was the first Bishop of *Hierusalem*: And a little from this Temple on the right side is a Church covered with Lead, that is called the School of *Solomon*. Towards the South is the Temple of *Salon*, which is a great place, and they were the Founders thereof, and of their Order; and in that *Templum Domini* dwell Canons.

From this Temple towards the East six and twenty paces in a corner of the City, is the Bath of our Lord: and this Bathe was wont to go to Paradise: and not far thence is our Ladies, and near that is S. *Simeon*'s Tomb. Without the Cloyster of the Temple toward the North is a fair Church of S. *Anne* our Ladies Mother; and there was our Lady conceived: and before that Church is a great Tree; which began to grow that same Night. And as Men go down from that Church two and twenty steps, lyeth *Joachim* our Ladies Father, in a Tomb of Stone; and there near was laid some time S. *Anne*, but S. *Elena* did translate her to *Constantinople*. In this Church is a Well in manner of a Cistern, that is called *Probatica piscina*, that hath five Enterings, and into that Cistern an Angel was wont to descend and stir the Water, and what Man had bathed first therein, after the stirring was made whole, what disease soever he had. There was the Man of the Palsie made whole, who had been sick 8 and

CHAP. XXIV. *Of Herod the King.*

THis King *Herod* was a very wicked Man, and a Tyrant for he did firſt and foremoſt ſlay his Wife, whom he loved full well; and for the great love of her he went out of his Wits, and ſo was he a long time, and afterward he came again to himſelf. And after he ſlew his own Children that he had gotten of the ſaid Wife, and commanded likewiſe his ſecond Wife to be ſlain, and a Son that he had gotten of her, and after that he ſlew his own Mother; and he would alſo have ſlain his own Brother, but his Brother dyed ſuddenly; and thus he did all the ill that he might. And then he fell ſick, and when he ſaw that he ſhould die, he ſent for his Siſter and all the great Lords of the Country; and when they were there, he did put all the Lords into a Tower, and ſaid to his Siſter he wiſt well that the Men of the Country would make no ſorrow for him when he was dead; and therefore he made her to ſwear unto him that ſhe would ſmite off the Heads of the Lords every one after his death; and then would Men of the Country make ſorrow for his death in regard of the Noble Mens deaths: and then he made his laſt Teſtament. But his Siſter fulfilled it not as pertaining unto the Death of the Lords, for as ſoon as he was dead, ſhe delivered the Lords out of the Tower, and ſent every one home to their Houſes, and told them what her Brother commanded her to do unto them. And ye ſhall underſtand that in that time were three *Herods* of great Name. This of whom I ſpeak was called *Herod Aſcalonite*; and he that did ſmite off S. *John Baptiſt*'s Head, was called *Herod Antipa*, and the third was called *Herod Agrippa*, and he did ſlay S. *James*, and put S. *Peter* in Priſon.

CHAP. XXV. *Of S.* Salvator's *Church.*

A Little within the City is S. *Salvator*'s Church, and therein is Saint *John Chryſoſtom*'s Arm, and the moſt part of Saint *Stephen*'s Head.

And on the other ſide, toward the South, as Men go to *Mount Sion*, is a fair Church of Saint *James*, where his Head

was

there was ſome time an Abbey of Canons Regular, and from that place ſhe was born of the Apoſtles unto the Vale of *Joſophat*. And there is the Stone that the Angel bare to

our Lady from Mount *Sinai*; and it is of that colour that the Rock of S. *Katherine* is of: and there beſide is the Gate where our Lady when ſhe was with Child went through to *Bethlehem*.

And at the entering of Mount *Sion* is a Chapel, and in that Chapel is that great and large Stone with which the

Sepulchre

ward when they came to the Sepulchre, and they found an Angel that told them that Chriſt was Riſen from Death to Life: and there is a little Pillar, to the which our Lord was bound and ſcourged; and there was *Annas* Houſe, that was Biſhop of the Jews at that time; and in that ſame place denied S. *Peter* our Lord thrice before the Cock crew, and there is a part of the Table, at which Chriſt ate his laſt ſupper with his Diſciples: and yet there is the Veſſel with Water, out of which the Diſciples Feet were waſhed: and near by alſo is Saint *Stephen*'s Grave: and there is the Altar where our Lord heard the Angel ſing: and there appeared Chriſt firſt to his Diſciples after his Reſurrection, when the Gates were ſhut and ſaid, *Pax vobis*, that is, Peace be to you: and upon that Mount appeared Chriſt to Saint *Thomas*, and bid him feel his Wounds, and that was eight Days after his Reſurrection, and then he believed perfectly, and ſaid, *Dominus meus & Deus meus*, My Lord, and my God.

In that ſame Chapel behind the high Altar, were all the Apoſtles on *Whit-Sunday*, when the Holy Ghoſt deſcended on them in likeneſs of a Fire; and there God made peace with his Diſciples: and there ſlept S. *John* the Evangeliſt on our Lord's Breaſt, and ſaw in his ſleep many ſecret things of Heaven.

Alſo *Mount Sion* is within the City, and it is a little higher than the other ſide of the City, and that City is ſtronger on the one ſide than on the other; for in the foot of *Mount Sion* is a fair and ſtrong Caſtle, which the Soldan did cauſe to be made there.

On *Mount Sion* was King *David* buried, and *Solomon*, and many other Kings of *Hieruſalem*, and there is the place where Saint *Peter* wept full bitterly, when he had denyed our Lord: and a ſtones caſt from that, is another place where our Lord was judged, for at that time *Caiaphas*'s Houſe was there; and between the Temple of *Solomon* and *Mount Sion* is the place where Chriſt raiſed the Maiden from Death to Life. Under *Mount Sion* in the Vale of *Joſaphat*, is a Well called *Natatory Silo*, there was our Lord waſhed after he was Baptized And thereby is the Tree on which *Judas* hanged himſelf for deſpair, when he had ſold and betrayed Chriſt.

Thirty Pieces before them, and ſaid *Peccavi, tradens ſanguinem juſtum*; that is, *I have ſinned, in betraying the Innocent Blood.*

CHAP. XXVI. *Of the Field* Aceldema *which was bought with the Thirty Pieces.*

ON the other ſide of *Mount Sion*, toward the South, a Stones caſt, is the Field that they bought with thoſe Thirty Pieces for the which Chriſt was Sold, that Men call *Aceldema*, that is, *The Field of Blood*: In that Field are many Tombs of Chriſtian Men, for there be many Pilgrims buried. And alſo in *Hieruſalem* toward the Weſt is a fair Church, where the Tree grew of which the Croſs was made: And thereby is the Church where our Lady met with *Elizabeth* when they were both with Child, and S. *John* ſtirred in his Mother's Womb, and did worſhip to our Lord his Maker: And under the Altar of this Church is the place where S. *John* was born, and thereby is the Caſtle of *Emaux*.

CHAP. XXVII. *Of* Mount Joy.

TWO Miles from *Hieruſalem* is *Mount Joy*, this is a fair place, and there lieth *Samuel* the Prophet in a fair Tomb. It is called *Mount Joy*, for there thoſe that Travel, firſt ſee *Hieruſalem*. And in the middle of the Vale of *Joſaphat* is a little

little River that is called *Torrens Cedron*, over which lies the Tree for Men to paſs over; of which the Croſs was made. In this Vale is a Church of our Lady, and her Sepulchre, and ſhe was Threeſcore and Twelve Years of Age when ſhe died. And there near is the place where our Lord forgave S. *Peter* his ſins and miſdeeds which he had done. Near unto that, is a Chapel where *Judas* kiſſed our Lord, that Men call *Gethſemane*, when he was taken of the *Jews*, and there left Chriſt his Diſciples before his Paſſion when he went to pray and ſaid, *Pater, ſi fieri poteſt, tranſeat a me calix iſte*: that is, *Father, if it may be done, let this Cup paſs from me.* And thereby is a Garden where our Lord ſweat with Blood and Water: And there is the Tomb of King *Joſaphat*, of whom the Vale had the Name: And on the ſide of that Vale is the *Mount Olivet*; and it is called ſo, for there grow many Olive-Trees, and it is higher than *Hieruſalem*; and therefore from that Hill Men may ſee into the Streets of *Hieruſalem*; and between the Hill and the City is nothing but the Vale of *Joſaphat*, and that is not very large, and upon that Hill ſtood our Lord when he aſcended into Heaven, and yet ſeemeth there the ſtep of his left Foot in the Stone: And there is an Abbey of black Canons, that was great ſometimes, but now there is but a Church; and a little thence Eighteen Paces, is a Chapel, and there is the Stone on the which our Lord God ſate, when he preached and ſaid thus: *Beati pauperes ſpiritus, quoniam ipſorum eſt regnum cælorum*: that is, *Bleſſed be they that are poor in Spirit, for theirs is the Kingdom of Heaven.* And there he taught his Diſciples their *Pater-Noſter*. There alſo is a Church of that bleſſed Woman *Mary Egyptian*, and there is ſhe buried. And upon the other ſide, toward the Eaſt, three bow-ſhoots from thence, ſtandeth *Bethphage*, where our Lord Jeſus Chriſt ſent *Peter* and *James* for to fetch the Aſs on *Palm-Sunday*.

CHAP. XXVIII. *Of the Caſtle of* Bethania.

THere toward the Eaſt is a Caſtle that Men call *Bethania*, and there dwelt *Simon* the Leper that harboured our Lord, and them that were baptized of his Diſciples, and he was called *Julian*, and was made Biſhop, and that is he that Men call on for good Harbour. In that ſame place our Lord forgave *Mary*

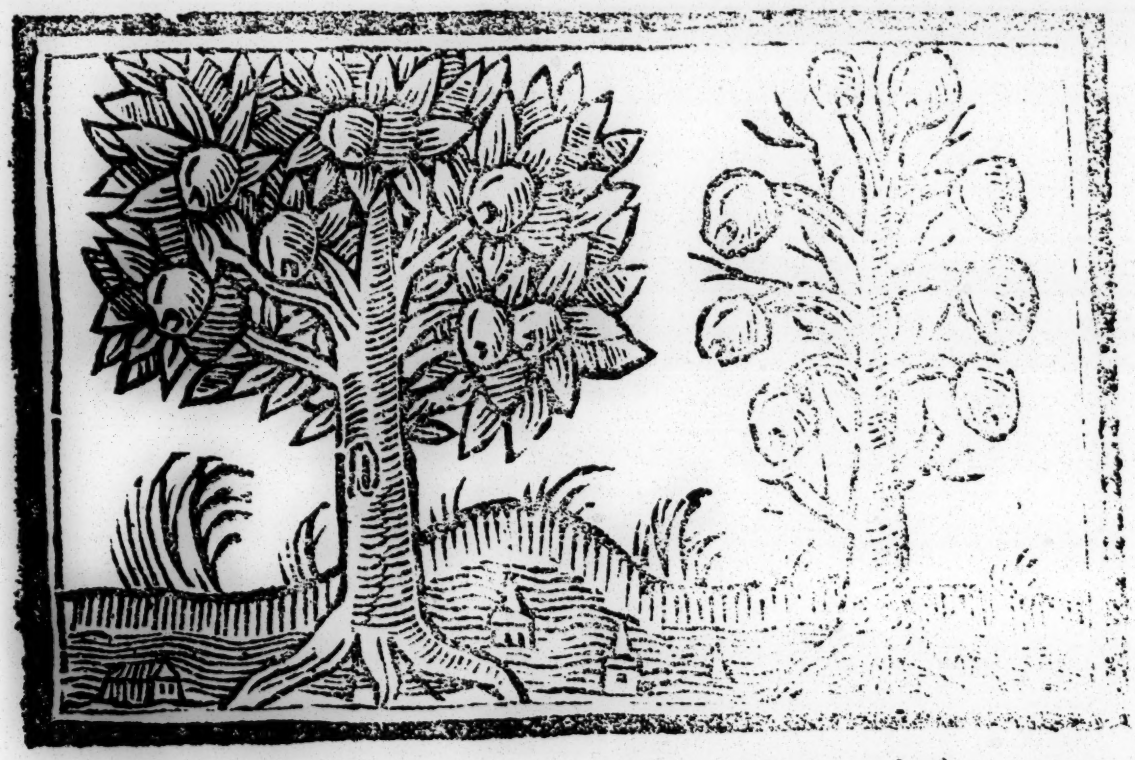
CHAP. XXIX. *Of* Jericho, *and other things.*

At the returning to *Mount Olivet*, is the place where our Lord wept upon *Hierusalem*, and thereby our Lady appeared to S. *Thomas* after her Aſſumption, and gave him her Girdle: And thereby is a Stone on which our Lord ſate often and Preached. And there is Mount *Galilee*, where the Apoſtles were gathered when *Mary Magdalen* told them of Chriſt's Riſing. Between Mount *Olivet* and Mount *Galilee* is a Church, where the Angel told our Lady when ſhe ſhould die.

And from *Bethany* to *Jericho* is five Miles. *Jericho* was ſometimes a little City, but it is waſted, and now it is but a little Town: That Town took *Joſhua* through the Miracle of God, and bidding of the Angel, and deſtroyed it, and curſed thoſe that ſhould build it again. Of that City was *Rahab* that common Woman that received the Meſſengers of *Iſrael*, and kept them from the peril of Death, therefore ſhe had a good reward; as Holy Writ ſaith, *Quicunque accipit prophetam in nomine meo, mercedem Prophetæ, &c.* that is, *He that receiveth a Prophet in my Name, he ſhall receive the Reward of a Prophet.*

CHAP. XXX. *Of the Holy Places between* Bethany *and the River* Jordan, *and other things.*

Alſo from *Bethany* Men go to the River of *Jordan* through the Wilderneſs, and it is near a Days Journey between. Toward the Eaſt is a great Hill, where our Lord faſted Forty Days: Upon this Hill was Chriſt tempted of the Devil, when he ſaid to him, Command that theſe Stones be made Bread: And there is an Hermitage, where dwelleth certain *Chriſtians*, called *Georgians*, for S. *George* converted them: And upon that Hill dwelled *Abraham* a great while: And as Men go to *Jericho* ſate the ſick Men crying, *Jeſu filii* David *miſerere nobis*, that is, *Jeſus the Son of* David, *have mercy upon us.* And two Miles from *Jericho* is the River *Jordan*, and ye ſhall underſtand that the Dead Sea parteth the Land of *Juda* and *Arabia*; and the water



And thereabout grow Trees that bear fruit of fair colour, and ſeem ripe; but when a Man breaketh or curteth them he findeth nought in them, but Coals and Aſhes, in token that through the vengeance of God thoſe Cities were burnt with the Fire of Hell.

And ſome Men call that Lake the Lake of *Aſphaltid*, and ſome call it the Pool of the Devil, and ſome call it the ſtinking Pool, for the water thereof ſtinketh. There ſunk thoſe five Cities through the wrath of God, that is, *Sodom*, *Gomorrah*, *Aidema*, *Sabme* and *Segor*, for the Sin of *Sodomy* that reigned in them; but *Segor* through the Prayer of *Lot* was ſaved a great while, for it ſtood upon a Hill, and yet appeareth much thereof above the water, and Men may ſee the Walls in clear weather: And in this City of *Segor*, *Lot* was made Drunk by his Daughters, and lay with them; for they thought that God would have deſtroyed all the World, as he did with *Noe*'s Flood; and therefore they lay by their

Sacrifice, they often might be born by enemy into the World's end at the right foot of the sea standeth *Lot's* Wife in a Pillar of Salt, because she looked back when the City sunk down.

CHAP. XXXI. *Of* Abraham *and his Generation.*

AND ye shall understand that *Lot* was *Haran's* Son, *Abraham's* Brother, and *Sarah*, *Abraham's* Wife, was *Lot's* Sister: and *Sarah* was Ninety Years old when she bare *Isaac*, and *Abraham* had another Son Named *Ishmael*, that he had gotten of his Maiden *Hagar*, and he was fourteen Years of Age when *Isaac* was born; and when *Isaac* was eight Days old, he was Circumcised, and his other Son *Ishmael* was Circumcised the same Day, and was Fourteen Years of Age; therefore the *Sarasins* that be of the Generations of *Ishmael*, do Circumcise them at Fourteen Years of Age, and the *Jews* that be of the Generation of *Isaac*, do Circumcise them the Eighth Day of their Age.

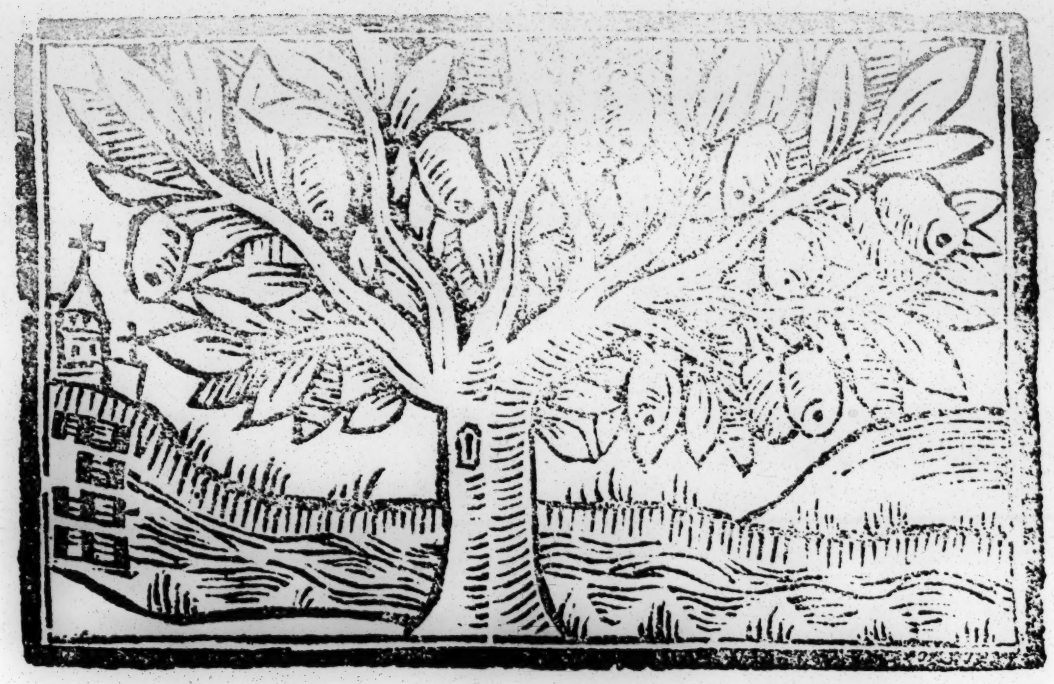
And into that dead Sea aforesaid, runneth the River *Jordan* and maketh there an end; and this is within a Mile of S. *John's* Church: And a little beneath that same Church westward, were the *Christians* wont to bathe them: And a Mile thence is the River *Loth*, through which *Jacob* went, when he came to *Mesopotamia*.

CHAP. XXXII. *Of the River* Jordan.

THis River *Jordan* is no great nor no deep River, but there is much good Fish therein, and there cometh from *Mount Lybany* two Wells that Men call *Jor* and *Dan*, and of them it taketh the Name; and upon the one side of that River is *Mount Gelboa*; and there is a fair Plain. And on the other side Men go by *Mount Lybany*, to the Desart of *Pharaon*. Those Hills part the Kingdom of *Sury*, and the Country of *Phenice*. On that Hill grow Cedars, that bear long Apples which are as much as a Man's head: This River *Jordan* divideth *Galilee*, and the Land of *Idumia*, and the Land of *Betron*, and it runneth into a Plain that Men call *Meldam*, in the *Sarasins* Language, and in *English*, *Fair*; because oft-times there be kept great Fairs: and in that Plain is the Tomb of Holy *Job*.

In this River *Jordan* our Lord was baptized, and there was the Voice of the Father heard, saying, *Hic est filius meus dilectus*

lectus



lectus in quo acquiesco, ipsum audito; that is, *This is my beloved Son in whom I am well pleased, hear him.* And the Holy Ghost descended on him, in likeness of a Dove; and so was there at his Baptism all the Trinity. And through the River *Jordan* passed the Children of *Israel* on dry Foot, and set up Stones in the midst of the Water, in token of that Miracle. And also in that River *Naaman* the *Assyrian* bathed him, who was Leprous, and he was made whole. And a little from thence is the City of *Ay*, the which *Joshua* assailed and took. And about the River *Jordan* are many Churches, where Christians dwell. Also by the River *Jordan* is the Vale of *Mambre*, which is a fair Vale and plenteous.

CHAP. XXXIII. *Of many other Miracles.*

AND ye shall further understand, that as we go from the Red Sea, to pass forward to the *Land of Promise*, is a very strong Castle, that Men call *Carran* or *Sermoyes*, that is the King's Hill. This Castle did the King of *France* make, whose Name was *Bawdewin*, who conquered all the Land, and put it into the hands of Christians to keep; and under that Castle is a fair Town that is called *Sabaoth*; and thereabout dwell many Christians under Tribute.

Then Men go to *Nazareth*, of the which our Lord had his Name; and from *Nazareth* unto *Jerusalem* is three Days Journey. Also Men go through the Province of *Galilee*, through *Romatha*, through *Sophyn*, and over the high Hill of *Effrain*, where dwelt *Hannas*

that

[illegible] the Ark of God was [illegible] and there made the People of [illegible] their Sacrifice unto the Lord, and there spake our Lord [illegible] Christ also ministred God the Sacrament. Near thereby at the right side is *Dathon*, *Rama*, and *Benjamin*, of the which Holy Writ speaketh; after that, Men come to *Sychem*, that some Men call *Sychar*, and that is in the Province of the *Samaritans*, and sometime there was a Church, but it is all wasted, and it is a fair Vale, and plenteous, and there is a good City that Men call *Neaple*, and from thence it is a Days Journey unto *Hierusalem*: And there is the Well where our Lord spoke to the Woman of *Samaria*: And *Sychem* is Ten Miles from *Hierusalem*, and it is called *Neaple*, that is the New Town, and there is the Temple of *Joseph*, *Jacob*'s Son, that governed *Egypt*, from thence were his bones brought and laid in the Tomb, and thither came *Jews* often in Pilgrimage with great Devotion, and in that City was *Dinah*, *Jacob*'s Daughter ravished, for whom, her Brethren slew many Men: And thereby is the City of *Coraſin*, where the *Samaritans* make their Sacrifice.

On this Hill would *Abraham* have sacrificed his Son *Isaac*: and there near is the Vale of *Dotany*, and there is the Pit wherein *Joseph* was cast by his Brethren before that they sold him; and it is two Miles to *Sychar*; and from thence Men come to *Samary*, that Men call *Sabasten*, and that is the chief City of that Country, and in that City was the seat of the Twelve Kings of *Israel*, but it is not so great as it was; and there was S. *John Baptist* buried between two Prophets, *Helizeus* and *Abdon*, but

of [illegible]

but he was beheaded in the Caſtle of *Macharus*, near the dead Sea, and was buried by his Diſciples at *Samaria*, and there did *Julian Apoſtata* take his bones and burn them, for he was at that time Emperor; but ſome ſay that Finger with the which he ſhewed our Lord, ſaying, *Ecce Agnus Dei*; that is, *Behold the Lamb of God*, would not be burnt; and S. *Tecla* the Virgin did bring it unto *Aſtaphen*, that is in the Mountains, in the which place they do it great Worſhip: And there was S. *John Baptiſt*'s Head cloſed into a Wall, but the Emperor *Theodoſius* did take it out, for he found it lapped in a cloth all bloody, and he bare it to *Conſtantinople*; and there is yet the one half of the Head: And the Veſſel wherein his Head was laid, when it was ſmitten off, is at *Gean*, and they do it great Worſhip. Some ſay, that S. *John*'s Head is at *Amiens* in *Picardy*; and ſome ſay it is S. *John*'s Head the Biſhop: I know not, but to God it is known.

CHAP. XXXIV. *Of the* Samaritans.

FRom *Sebaſten* or *Samary* to *Hieruſalem*, is twelve Miles; and among the Hills of this Country is a Well that Men call *Fons Jacob*, that is, *Jacob*'s Well, that changeth his Colour four times a Year: for ſometime it is Red, ſometime Clear, ſometime Green, and ſometime Thick; and the Men that dwell there are called *Samaritans*, and they were converted by the Apoſtles; yet their Law varieth from the Law of *Chriſtians*, as alſo from

Jews and *Pagans*: They believe well in one God that shall judge all, and believe the Bible after the Letter, and they lay their heads in red Linen Cloth, that they may be known from others; for *Saracins* wrap their heads in white Cloth, the *Christians* that dwell there in Blew, and the *Jews* in Yellow; and in this Country dwell many *Jews*, paying Tribute as *Christians* do.

And if ye will know the Letters of the *Jews*, they are these following, and are thus called: *Aleph*, *Beth*, *Gimel*, *Daleth*, *Hevan*, *Zain*, *Heth*, *Teth*, *Jod*, *Caph*, *Lamed*, *Mem*, *Nun*, *Samech*, *Ain*, *Pe*, *Xade*, *Koph*, *Resh*, *Schin*, *Tau*.

CHAP. XXXV. *Of* Galilee.

FRom this Country that I have spoken of, Men go to the Plain of *Galilee*, and leave the Hill on the one side; for *Galilee* is a Province of the *Land of Promise*, and in that Province is the City of *Naim*, of *Capernaum*, and *Bethsaide*, where S. *Peter* and S. *Andrew* were born. Some Men say that Antichrist should be born at *Corasim*, and nourished at *Bethsaide*, but he shall reign at *Corasim*; therefore saith Holy Writ, *Væ tibi* Corasim, *Væ tibi* Bethsaida; that is, *Woe be to thee* Corasim, *Woe be to thee* Bethsaida: But others say, he shall be born in *Babylon*, therefore said the Prophet, *De* Babylonia *Coluber exit qui totum mundum devorabit*; that is, *Out of* Babylon *shall come a Serpent that shall devour all the World*. *Cana*, a chief City of *Galilee* is four Miles from *Nazareth*; of which City was the Woman of *Canaan*, of whom the Gospel speaketh, and there our Lord did his first Miracle, when at the Marriage of the Architricline he turned Water into Wine. From thence Men go to *Nazareth*; which hath been a great City, but now there is but a little Town, and that unwalled: There was our Lady born, and of this City our Lord took his Name. At *Nazareth* also *Joseph* took our Lady to Wife, when she was Fourteen Years of Age: There the Angel saluted her, saying, *Ave gratia plena*, *Dominus tecum*, that is, *Hail full of Grace*, *the Lord is with thee*. And there was sometime, a great Church, but now there is but a little Room to receive the Offerings of Pilgrims. There is the Well of *Gabriel*, where our Lord was wont to bathe him when he was little. At *Nazareth* was our Lord nourished: And *Nazareth* is called the

Flower

Flower of Gardens; and it may well be so called, for there was nourished the Flower of Life, even our Lord Jesus Christ. About half a Mile from *Nazareth* is the blood of our Lord; for the *Jews* led him upon a high Rock, to cast him down, and slay him, but Jesus escaped them, and leapt to another Rock, where steps be yet seen, which they say are the Steps of our Lord; therefore some when they are in Danger of Thieves or Enemies, say thus: *Jesus autem transiens per medium illorum ibat*: And they say these Verses of the Psalter three times, *Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, & populus iste quem redemisti.* And so when this is said, a Man may go without any letting. Ye shall understand and know that our blessed Lady bare her Child when she was Fifteen Years of Age, and she lived with him Thirty Three Years and Three Months, and after his Passion she lived Two and Twenty Years.

CHAP. XXXVI. *The way from* Nazareth *to the Mount or Hill of* Tabor.

AND from *Nazareth* the *Mount Tabor* is Three miles, and there our Lord was Transfigured before S. *Peter*, S. *John*, and S. *James*. And there they saw Spiritually our Lord, *Moses* and *Elias* the Prophet. For which cause S. *Peter* said, *Bonum est nobis hic esse*, &c. that is, *It is good for us to be here, let us make Three Tabernacles*. And our Lord Jesus Christ bade them that they should tell no Man untill the time that he was risen from Death to Life. From *Mount Tabor*, a Mile distance is *Mount Hermon*, and there was the City of *Naim*; before the Gates of this City our Lord raised the Son of the Widow, that had no more Children.

CHAP. XXXVII. *Of the Sea of* Galilee.

AND from thence Men go to a City, that is called *Tiberias*, that butteth on the Sea of *Galilee*, and though it be called the Sea of *Galilee*, it is no Sea nor Arm of the Sea, for it is but a stream of fresh Water, and it is more than a Hundred Furlongs long, and Fifty broad; and therein are many good Fishes; and by that same Sea stand many good Cities; therefore this Sea

...ength otherwise, Mount after the Cities that stand thereupon, ...e it is all one Water or Sea, and upon this Sea our Lord walked, and said to *Peter*, when he came on the Water, and was near drowned: *O vnigma fide predite, quid dubitasti?* that is, *O thou of little Faith, why didst thou doubt?*

CHAP. XXXVIII. *Of the Table wherein Christ ate after his Resurrection.*

IN this City of *Tiberias*, is the Table that Christ ate on, with his Disciples, after his Resurrection, and they knew him by breaking of Bread, as Holy Writ saith, *Et cognoverunt eum in fractione panis*: that is, *They knew him in breaking of Bread.* And about the Hill of *Tiberias*, is a City, where our Lord fed Five Thousand People, with Five Barley Loaves, and Two Fishes: In that City also did Men cast in Anger a Firebrand or burning stick after our Lord, but that same burning stick did fall on the

Earth, and (People say) out of the same Stick grew presently a Tree, which is waxen a big Tree, and there groweth yet, and the Scales of the Tree be all black. Ye shall understand that the River *Jordan* beginneth under the Hill of *Lybany*, and there beginneth the *Land of Promise*, and it lasteth unto *Bersebes* of length, and from the North part to the South is Ninescore Miles, and of breadth from *Jericho* to *Joffe*, it is Forty Miles. And ye shall understand that the *Land of Promise* beginneth at the Kingdom of *Sury*, and lasteth unto the Wilderness of *Araby*.

CHAP.

AND in this Country, as in many other Lands beyond the Sea, it is a cuſtom when they have War, that if a City or Caſtle be beſieged ſo ſtrongly that they can ſend no Meſſengers to any Lords for Succour, then they write their Letters, and bind them about the Necks of Doves, and let them fly their ways, becauſe the Dove is of that Nature, that ſhe will return again to the place where ſhe was bred, and thus they do commonly in that Country. And ye ſhall underſtand that among the *Saraſins*, in many places dwell Chriſtians under Tribute, and they are of divers manners, and have divers Laws, though they be all Chriſtians, and believe all well in our Lord God, the Father, the Son, and the Holy Ghoſt; but yet they fail in the Articles of our Faith, and they are called *Jacobins*: For S. *James* converted them to the Faith, and S. *John* Baptized them; and they ſay, that Men need only to confeſs their Sins unto God, and not unto Men; for they ſay, that God bade not one Man confeſs himſelf to another Man. And therefore ſaith *David* in this manner, *Confitebor tibi Domine in toto corde meo*, that is, *Lord, I will confeſs my ſelf unto thee with all my Heart.* And again, he ſaith thus, *Peccatum meum cognitum tibi feci*; that is, *My Treſpaſſes I have made known unto thee*; and in another place, *Deus meus es tu, & confitebor tibi*; that is, *Thou art my God, and I will confeſs my ſelf unto thee*; and in another place, *Quoniam*

cogitatio

cogitatio hominis confitebitur tibi: that is, *The thought of Man ſhall be known unto thee:* And they read often the Bible and Pſalter, but they ſay not in Latin, but in their own Language; for they ſay, that *David* and other Prophets did ſo, and S. *Auſtin* and S. *Gregory* ſay, *Qui ſcelera ſua cogitat, & converſus fuerit, veniam ſibi credat,* that is, *Whoſo knoweth his Sin, and turneth, he may believe to have forgiveneſs*; and S. *Gregory* ſaith thus, *Dominus potius mentem quam verbum conſiderat,* that is, *Our Lord taketh more heed to Thought, than to Word.* And S. *Hillarius* ſaith, *Longorum tem-*

porum crimina ictu oculi, &c. that is, *Sins that are done of old time, periſh in the twinkling of an Eye, if hatred of them be in a Man's Heart.* And therefore they ſay by theſe Authorities, that Men ſhould confeſs them only to God; and this way the Apoſtles taught;

laught; but the Pope and some have ordained that Men should confess them only to Priests and Masse as they use; and the cause is this: For they say, that a Man that hath sickness, Men may give him no good Medicine, except they know the kind of sickness: Also they say, a Man can give no good Advice except he know the Sins

For there is a manner of Sin that is grievouser to one Man than it is to another; and therefore it is needful that a Man know and understand the kind of Sin.

And there be also other Men that are called *Surreyens*, and they hold half our Faith, and half the Faith of the *Greeks*, and they have long Beards, as the *Greeks* have.

And there be others that Men call *Georgians*, whom S. *George* converted, and they do worship more the Hallowes of Heaven than others do, and they have their Crowns shaven; the Clerks have round Crowns, and the Lay-men have square Crowns, and they hold the *Greeks* Law. And there be others that Men

call Christians of girding, because they wear Girdles underneath: Some others called *Nestorians*, some *Arians*, some *Nubians*, some *Gregorians*, and some *Indians*, that are of *Prester John*'s Land, and every one of those have some Articles of our Belief. But each of them vary from other, and their variance were too much to declare.

CHAP.

How to return again on this side Galilee

NOw seeing I have told you of many manners of Men that dwell in the Countries aforesaid, now I will return again to my way, for he that will turn from the Land of *Galilee* that I speak of, to come on this side, he must go through *Damas*, or *Damascus*, that is a fair City, and full of good Merchandizes, and it is three Days journey from the Sea, and five from *Hierusalem*; they carry their Merchandizes upon Camels, Mules, Horses, Dromedaries, and other manner of Beasts. This City of *Damas* was founded by *Helizeus*, *Abraham*'s Servant, who before *Isaac* was born should have been his Heir, and there he Named that City *Damas*. And in that place *Cain* slew his Brother *Abel*; and beside *Damas* is the Mount of *Syer*: In this City be many Physicians, and that Holy Man S. *Paul* was a Physician there, to heal Mens bodies, before he was Converted, and after he was a

Physician of Souls. And from *Damas* Men go to a place called our Lady of *Sardmach*, that is Five Miles from *Damas*, and it is on a Rock, and there is a fair Church, and there dwell Christians, Monks, and Nuns in that Church; between the City of *Darky* and the City of *Raphano* is a River called *Sabatory*, which some say on the *Saturday* it runneth fast, and all the Week else it standeth still and runneth not, or but a little. And there is another River that on the Night freezeth fast, and upon the Day no frost is seen. And so Men go by a City that

Men

then go on to *Cyprus*: Alſo Men may go right from the Haven of *Tyre*, and not come to *Cyprus*, but arrive at the ſame Haven of *Greece*, and by theſe ways Men come into the Countries before ſpoken of.

CHAP. XLI. *How a Man may go the ſhorteſt way to* Hieruſalem.

NOW have I told you the fartheſt and longeſt ways by the which Men go to *Hieruſalem*, as by *Babylon* in *Egypt*, which is alſo called *Kayre*; and *Mount Sinai*, and many other places, through the which Men go to the *Land of Promiſe*. Now will I tell you the ſhorteſt way to *Hieruſalem*, for many will go the long way, ſome for want of Company, and many other reaſonable cauſes; and therefore I ſhall tell you ſhortly how a Man may go with little coſt and ſhort time.

A Man that cometh from the Land of the Weſt, he goeth through *France*, *Burgundy*, *Lombardy*, and to *Venice*, or to *Gene*, or ſome other Haven of thoſe Marches, and taketh there Ship, and goeth to the Iſle *Griſſe*, and ſo arriveth he in *Greece*, or elſe in Port *Myroch*, or *Valon*, or *Duras*, or ſome other Haven of thoſe Marches, and arriveth to *Cyprus*, and cometh not in the Iſle of *Rhodes*, but arriveth at *Famaguſt*, that is the chief Haven of *Cyprus*, or elſe at *Lamaton*; and then taking Ship again, he paſſeth beſide the Haven of *Tyre*, and cometh not to Land, and ſo paſſeth by all the Havens to the Coaſt, till he come to *Jaffe*, that is the next Haven to *Hieruſalem*, for it is but Twenty Eight Miles between. And from *Jaffe* Men go to the City of *Ramos*, and that it is but little thence, and it is a fair City, and beſide *Ramos* is a fair Church of our Lady, where our Lord ſhewed himſelf unto her in three ſhadows, betokening the Trinity; and there near is a Church of S. *George*, where his Head was ſmitten off: And then to the Caſtle of *Emaus*, and then to the *Mount Joy*, and from thence Pilgrims ſee *Hieruſalem*, and then to *Mount Modin*, and then to *Hieruſalem*: At *Mount Modin* lyeth the Prophet *Malachi*, and over againſt *Ramatha* is the Town of *Dorba*, whereof the Prophet *Amos* was.

CHAP. XLII. *Of other ways for to go by Land to Hierusalem.*

Forasmuch as many Men cannot endure the trouble of the Sea, and better it is to go by Land, although it be more pain; then a Man shall go to one of the Havens of *Lombardy*, as *Venice*, or another, and ye shall pass into *Greece*, or Port *Alyroch*, or another, and ye shall go to *Constantinople*, and shall pass the Water that is called the Breach of S. *George*, that is an Arm of the Sea. And from thence ye shall come to *Pamyrak*, and then to the Castle of *Synople*, and so to *Cappadocia*, which is a great Country wherein are many great Hills: And ye shall go through *Turkey*, and to the City of *Nike*, the which they won from the Emperor of *Constantinople*; and it is a fair City, and well walled, and there is a River that is called the *Lay*: and then Men go by the *Alpes* of *Mormount*, and through the Vales of *Malebrines*, and the Vale *Ernax*, and so more easily to *Antioch*, which standeth richly on the River. And he that will go another way, he goeth by the *Roman* Coast. And the *Roman* Sea, on that Coast is a fair Castle that is called *Florage*: And when a Man hath passed the Hills, he cometh to the City of *Moriarch* and to *Artose*, where is a great Bridge upon the River of *Ferne*, and that Men call *Fassor*; and it is a great River bearing Ships: And beside the City of *Damas* is a River that cometh from the Mount of *Lybany*, which is called *Alban*: At the passage of this River, S. *Eustace* lost his two Sons, when he had lost his Wife: And it runneth through the Plain of *Chalcides*; and to the great Sea. Then Men go to the City of *Fermine*, and so to the City of *Ferne*, and then to *Antioch*. And that is a fair City and well walled, and it is two Miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdom of *Sury*. From *Antioch* Men go to the City of *Locuth*, and so to *Geble*, and to *Tortouse*, and thereby is the Land of *Lambre*, and a strong Castle that Men call *Mambeke*. And from *Tortouse*, Men go to *Tripoly* on the Sea, and by this Sea Men go to *Dacres*, and there is two ways to *Hierusalem*; by the way on the Left Hand Men come first unto *Damas* by the River of *Jordan*, on the Right Side Men go through the Land of *Flagme*, and so to the City *Caiaphas*, in which City *Caiaphas* was Lord,

and

CHAP. XLIII. *Yet of another way by Land toward the* Land of Promiſe.

NOW have I told you ſome ways by Land and by Water, how Men may go to *Hieruſalem*; and there be many other ways that Men go by, after the Countries that they come from, nevertheleſs they come all to one end. Yet is there a way all by Land to *Hieruſalem*, and paſs no Sea but to *France* or *Flanders*, but that way is very long and perilous, and of great travel, wherefore few go that way; but he that will go that way, muſt go by *Almain* and *Pruſe*, and ſo to *Tartary*. This *Tartary* is holden by the great *Caane*, of whom I ſhall ſpeak afterward, for thither reacheth his Lordſhip, and all the Lords of *Tartary* yield to him Tribute. *Tartary* is a barren Country, and very Sandy, for there groweth little either Corn or other Fruit, but there is a great plenty of Beaſts, and therefore they eat Fleſh without Bread, and they ſup the Broth, and they drink Milk of all manner of Beaſts. And becauſe they have great ſcarcity of Wood, they dry the dung of Horſes and of other Beaſts, and burn it for to dreſs their Meat by. Princes and other Lords eat but once in the Day, and that is very little: and they be foul People, and of ill liking. In Summer there are many great Tempeſts, and Thunders, they ſlay many Men and Beaſts: Sometime on the ſudden it is very cold, and again on the ſudden it is very hot. The Prince of the Land they call *Roco*, and he dwelleth at a City that is called *Orda*: but very few Strangers do deſire to dwell in that Land, for it is good to ſow Thorns and Weeds in, but other good there is none, as I heard ſay, for I was not that way, but I have been in other Countries marching thereon, as in the Land of *Ruſſia*, and *Niſland*, and the Kingdom of *Greeon*, and *Lettow*, and the Kingdom *Graſten*, and in many other places: But I never went that way to *Hieruſalem*, and therefore I cannot well tell it, for I have underſtood that Men may not well go that way but in Winter, when the waters and mires that be in that Land be frozen and

chaced to that Sea, that Men may pass nothing for were not that Snow, there might no Man goin that Land but he were loft. And ye shall understand that a Man must go Three Days Journey from *Prus* to pass this way, before he can come to the Land of *Sarasins*.

And if by chance any Christians pass that way, as once a year they do, they carry their Victuals with them for they should find nothing there but a manner of Food that they call Syles and they carry their Victuals upon the Ice on Sleds and Chariots without Wheels, and as long as their Victuals last, they may dwell there, but no longer. And when the Spyes of the Countries see Christians come, they run to the Towns and Castles, and cry aloud, *Kara*, *Kara*, *Kara*; and as soon as they have cryed, then do the People arm them. And ye shal understand that the Ice there is harder than it is here, and every Man hath a Stove in his House, and therein they eat and do all things that them needeth; and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor shineth but little in that Country: And that Land is in some places so cold, that there may no Man dwell therein; and on the South-side of the World, it is in some places so hot, that there can no Man dwell, the Sun giveth so great heat in those Countries.

CHAP. XLIV. *Of the Faith of the* Sarasins, *and of the Book of their Law, Named* Alcoran.

FORASMUCH as I have told you of the *Sarasins*, and of other Lands, I purpose to set down a part of their Law, and of their Belief, as their Book saith that they call *Alcoran*, and some call that Book *Mysaf*, and some call it *Harme*, in divers Languages of Countries, which Book *Mahomet* gave them, in the which Book he wrote among other things, as I have often read and seen, that they that are good shall go to Paradise and the Evil People to Hell; and so believe all *Sarasins*. And if a Man ask of what Paradise they mean, they say it is a Place of Delights, where a Man shall find all manner of Fruits at all times, and Waters and Rivers running with Milk and Honey, Wine, and fresh Water, and they shall all have fair Houses and good, as they have deserved, and those Houses are made of precious

precious Stones, Gold and Si[illegible]
Wives and Handmaids, and be [illegible]
with them, and yet they will be [illegible]
often of the bleſſed Virgin *Mary*, and [illegible]
that *Mary* was learned of Angels, and [illegible]
that ſhe was choſen before all other from the [illegible]
World, and that witneſſeth well their Book *Alcoran*, that
her the Incarnation of Jeſus Chriſt, and that ſhe ſhould conceive
and bear a Child: And they ſay, that Chriſt was a Holy Pro-
phet in Word and Deed, and alſo meek and right wiſe to all
Men, and one not any way blame-worthy, and they ſay that
when the Angel told her of the Incarnation, ſhe had great thought,
for ſhe was very Young, and there was one in that Country that
practiſed Sorcery, who was called *Takina*, that with Enchant-
ments could make him like an Angel, and went often and lay
with Maidens, and therefore was *Mary* the more afraid of the
Angel; and thought in her mind that it had been *Takina*, who
went to Maidens; and ſhe charged him in the Name of God to
tell her if he were the ſame *Takina*, and the Angel bad her have
no dread, for he was for certain a true Meſſenger of Jeſus Chriſt.

Alſo their Book *Alcoran* ſaith, That ſhe had a Child under a
Palm-Tree: Then was ſhe greatly aſhamed, and wiſhed her ſelf
dead, but as ſoon as her Child was born, he ſpake and comfor-
ted her, ſaying, *Ne timeas*, Maria; that is, *Be not afraid* Mary.
And in many other places ſaith their Book *Alcoran*, that Jeſus
Chriſt ſpake as ſoon as he was born: And the Book ſaith, that
Jeſus Chriſt was ſent of Almighty God, to be an enſample to all
Men, and that God ſhall judge all Men, the good to Heaven,
and the wicked to Hell, and that Jeſus Chriſt is the beſt Prophet
of all other, and next to God, and that he was a Holy Prophet,
for he gave the blind their ſight, and healed all Diſeaſes, he rai-
ſed Men that were dead, and was taken quick into Heaven, and
if they may find a Book with Goſpels, ſuch as, *Miſſus eſt angelus*,
they do it great Worſhip: And they faſt one Month in the Year,
and eat only at Night, and they keep them from their Wives:
but they that are ſick are not conſtrained to it. And their Book
Alcoran ſpeaketh of *Jews*, and ſaith, they are wicked People, for
they will not believe that Jeſus Chriſt is of God. Further they
ſay,

ſay, that the *Jews* ſpeak falſly of our Lady, and her Son Jeſus Chriſt, in ſaying that they did not hang him on the Croſs. Their Book *Alcoran* forbiddeth Murther and Theft; and commandeth them to do ſo to others, as they would have others to do to them: For the *Saraſins* believed ſo near our Faith, that they are eaſily converted when Men preach the Law of Jeſus Chriſt. They ſay alſo that they know right well by their Propheſies, that their Law of *Mahomet* ſhall fail, as the *Jews* Law doth, and that the Law of *Chriſtians* ſhall laſt to the Worlds end. And if a Man ask them wherein they believe, they ſay, that they believe in God Almighty, that is the Maker of Heaven and Earth, and all other Things, and without him is nothing done. And at the Day of Judgment every Man ſhall be rewarded after his Deſerving, and that all things are Truth that God ſpake by the Mouth of his Prophets.

CHAP. XLV. *Yet further concerning* Mahomet.

ALSO *Mahomet* had writ in his Book *Alcoran*, that every Man ſhould have two Wives, or three, or four; but now they have nine, and as many Lemmans as them liketh; and if any of theſe Wives do wrong their Husbands, he may drive her out of his Houſe, and take in another, but he muſt give part of his Goods. Moreover, where Men ſpeak of the Father, the Son, and the Holy Ghoſt, they ſay that they are not Three Perſons, but One God: For their Book *Alcoran* ſpeaketh not thereof, nor of the Trinity; but they ſay that God ſpake, or elſe he was Dumb; and that God had a Ghoſt, or elſe he was not alive: They ſay God's Word hath great ſtrength, and ſo ſaith their *Alcoran*, and they ſay that *Abraham* and *Moſes* were greatly in Favour with God, for they ſpake with him, and *Mahomet* was a true Meſſenger of God; and they have many good Articles of our Faith, and ſome underſtand the Scriptures, Prophets, Goſpels, and the Bible, for they have them written in their Language. In their manner they know Holy Writ, but they underſtand it but after the Letter, and ſo do the *Jews*, for they underſtand it not Spiritually, but after their Letter; and therefore ſaith S. *Paul*, *Litera occidit, Spiritus autem vivificat*, that is, *The Letter killeth, but the Spirit quickneth*. The *Saraſins* likewiſe

wife ſay, that the Jews are wicked, for they keep [illegible] of *Moſes* which he gave them; and alſo Chriſtians are wicked, for they keep not the Commandments of the Goſpel that Jeſus Chriſt ſent unto them.

And farther, I ſhall tell you what the Soldan told me upon a Day in his Chamber, putting out all other Men, as Lords, Knights, and others, for he would ſpeak with me in Counſel; and then he asked me how Chriſtians governed themſelves in our Country: I anſwered him and ſaid, Right well, thanks be to God: But he ſaid ſecretly, nay, for he ſaid that our Prieſts made no force of God's Service, for they ſhould give good Example to Men to do well, and they give ill Example; and therefore when the People ſhould go on the Holy-Days to Church to ſerve God, they go to the Tavern to Sin in Gluttony both Day and Night, eating and drinking as Beaſts that know not when they have enough. He ſaid alſo, that there was much Contention among Chriſtians, and one would defraud another, and they were ſo proud that they knew not how to cloath them, now ſhort, now long, now ſtrait, now wide, and of all Faſhions: whereas they ſhould be humble and meek, giving their Alms as Jeſus Chriſt did, in whom they believe. He ſaid alſo, that they were ſo Covetous, that for a little Money they would ſell their Children, Siſters, or Wives, one Man taking another Man's Wife, and no Man keeping his Promiſe: Therefore ſaith he, for their Sins hath God given theſe Lands to our hands, and not through our ſtrength, but all for your Sins: For we know certainly, that while ye truly ſerve God he will help you, ſo that no Man ſhall win of you, if that you ſerve God as ye ought to do: but while ye live ſo ſinfully as ye do, we have no dread of you, for God will not help you. And then I asked him how he knew the ſtate of Chriſtians in that manner; and he ſaid that he knew well the ſtate both of Lords and of Commons, by his Meſſengers which he ſent through all the Countries as it were Merchants, with precious Stones and other Merchandiſes, to know the manner of every Country. And then he did call again all the Lords into his Chamber to us, and then ſhewed he unto me Three Perſons that were great Lords of that Country, who ſhewed unto me the manner of my Country and of all *Chriſtendom*, as though

they

they had been Men born in the same Place, and they spake [illegible] right well, and the Soldan also; and then I had great marvel of this Slander of our Faith, and so they that should be turned by our good Examples to the Faith of Jesus Christ, they are drawn away through our Evil living; and therefore it is no wonder if that they call us Evil, for they say Truth: But the Sarasins are true, for they keep truly the Commandments of their *Alcoran*.

CHAP. XLVI. *Of the Birth of* Mahomet.

AND ye shall understand that *Mahomet* was born at *Iharch* in *Araby*, and his Father was a *Painim*, and his Mother a *Jew*; their Names was *Abdal* and *Hemna*, and they were but poor People; and he was first a poor Drudge, and kept Horse; and afterward he followed Merchandize.

And the *Sarasins* say, he came into *Egypt* with Merchandize, and *Egypt* was the same time Christened, and there was a Chappel beside *Araby*, and there was an Hermit; and when he came to the Chapel that was but a little low House, as soon as he entred, it began to be as great as it were a Palace Gate; and that was the first Miracle that the *Sarasins* say he did in his Youth. After began *Mahomet* to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of *Corasan*, and governed it full well, in such manner that when the Prince was dead, he married the Lady Named *Quadiga*. And *Mahomet* fell often into the Falling-Evil; wherefore the Lady was sorry that she had taken him to be her Husband; and he made her believe that every time he fell so, the Angel *Gabriel* spake to him, and for the brightness of the Angel he fell down. This *Mahomet* reigned in *Araby*, in the Year of our Lord Six Hundred and Twenty: He was of the Kindred of *Ishmael* that was *Abraham*'s Son, whom he begat on *Hagar*: The other are called *Sarasins* of *Sara*; but some are called *Moabites*, and some *Ammonites*, after *Lot*'s two Sons. And ye shall understand that the *Turks*, *Arabians*, and *Persians* do profess the *Alcoran*, but they vary one from another in many matters. This *Mahomet* loved well a good Man an Hermit, that dwelt in the Wilderness, a Mile from *Mount Sina*, in the way as Men go from *Araby* to *Chaldee*, a Days Journey from the Sea, [illegible] Merchants of *Venice* come; and *Mahomet* went often to this

were displeased at it, for they travelled those ways all day, wherefore they wished the Hermit dead. But after at night, that *Mahoun* was fore drunk with strong Wine, so that he fell asleep; then his Men took his Sword out of his sheath, while he lay and slept, and therewith they slew the Hermit, and when they had done, they put up the Sword again all bloody; and upon the Morrow when that he found the Hermit thus dead, he was very angry in his mind, and right wroth, and would have put his Men unto Death; but they all with one accord, and with

one consent said, that he himself had slain him, when he was drunken, and they shewed him his own Sword all bloody; and then he believed that they said truth, and cursed the Wine, and all those that drank it. And therefore *Sarasins* that are devout, drink no Wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befel some time that Christians became *Sarasins*, either through poverty, simpleness, or wickedness; and therefore their Archbishop when he received them, said, *Laelles ella Mahomet roses ella*; that is to say, there is no God but one, and *Mahomet* is his Messenger. And seeing I have told you a part of their Law and their Customs, now I shall tell you of their Letters, with their Names.

First, they have for a *Aleph*, b *beth*, c *gaith*, d *daleth*, e *heth*, f *vau*, g *zaim*, h *heth*, i *iothi*, k *kaph*, l *lamed*, m *malach*, n *nabalbi*, o *oruby*, p *thoziri*, q *zothii*, r *ruchelai*, s *choimus*, t *falaby*, u *yrichom*, x *mazor*, z *zalephin*, & *joheremon*; these are the Names. Four Letters have they yet more for diversity of their Language, forasmuch as they speak so in their throats, as we have in our Language and speech in *England*: Two Letters more, they also have in their *A*, *B*, C, that is to say, *y*, *&*, the which are called *thrane* and *zawx*.

CHAP. XLVII. *Of divers Countries, and of marvellous Beasts.*

AND since then I have spoken before of the Holy Land and Countries thereabout, and many ways thither; and to *Mount Sinai* and to *Babylon*, and divers other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countries and Isles that are parted by the Rivers which run through Paradise *terrestre*. For *Mesopotamia* and the Kingdom of *Chaldee*, and *Araby*, are between two Rivers, *Tigris* and *Euphrates*, and the Kingdom of *Media* and *Persia* are between two Rivers, *Tigris* and *Indus*: and the Kingdom of *Sury*, *Palestine*, and *Femines*, are between *Euphrates* and the *Mediterranean* Sea. It is of length from

Moroch on the Sea of *Spain*, unto the great Sea; and so it lasteth beyond *Constantinople* three hundred and twenty Miles of *Lumbardy*, and to the Ocean Sea. In *Inde* is the Kingdom of *Sichem*, which

which is all closed among Hills, and beside Sitoun is the Land of *Amazony*, wherein dwell none but Women.

And thereby is the Kingdom of *Albany*, which is a great Land: and it is so called because that Men are more white there than in other places. In this Country are great Hounds and strong so that they overcome Lyons, and slay them. And ye shall understand that in those Countries are many Isles and Lands, of all which it were too long to tell, but of some I will speak more plainly afterward.

CHAP. XLVIII. *Of the Haven of* Gene, *for to go by Sea into divers Countries.*

NOW he that will go to *Tartary*, *Persia*, *Chalde* or *Inde*, he taketh Ship of *Gene*, or at *Venice*, or at any other Haven and so he passeth by the Sea, and arriveth at *Topasond*, that is a good City, that sometime was called the Haven of *Briga*, and thereby is the Haven of *Persia*, of *Media*, and of other Marches. In this City lyeth Saint *Athanasius* that was Bishop of *Alexandria*, and made the Psalm *Quicunque vult*.

This Man was a great Doctor of Divinity, and of the Godhead, he was accused unto the Pope of *Rome*, that he was an Heretick, and the Pope sent for him, and put him in Prison, and while he was in that Prison he made this Psalm, and sent it unto the Pope, and said, if that he were an Heretick then was that Heresie, for that was his Faith and his Belief: and when the Pope saw that what he had said therein, was all our Faith, he anon delivered him out of Prison, and commanded that Psalm to be said every day at the beginning of Service; and so he held *Athanasius* for a good Christian: but he would never after go to his Bishoprick because they accused him of Heresie. *Topasond* was sometime holden of the Emperor of *Constantinople*, but a great Man that he sent to help the Country against the *Turks*, did hold it to himself and called himself Emperor of *Topasond*.

And from thence Men go through little *Armony*, and in that Country is an old Castle, that is on a Rock, that Men call the Castle of *Cyprus*, there People say, Men find an Hawk sitting upon a Perch right well made, and a fair Lady of *Fairy* that keepeth it; and he that will watch the same Hawk seven days

and ſeven nights (ſome ſay, that it is but three days and three nights) alone without any Company, and without ſleep, this fair Lady will come unto him at the ſeven, or at three days end, and ſhall grant unto him the firſt things that he ſhall ask of worldly things, and that hath often been proved, the People ſay: So upon a time it befell that a Man who at that time was King of *Armony*, that was a right valiant Man, watched upon a time, and at the ſeven days end, the Lady came to him and bad him ask what

he would, for he had well done his Duty: And the King anſwered and ſaid, that he was a great Lord, and in good peace, and was rich; ſo that he would ask nothing but the continual love of the fair Lady, or to have his will of her. Then this fair Lady anſwered and ſaid unto him, that he was a Fool, for he knew not what he asked, neither might he have her: but he ſhould not have asked of her any worldly thing, for ſhe was not worldly. Then the King ſaith, he would have nothing elſe: And ſhe ſaid, ſince he would ask nothing elſe, ſhe would grant him and all that came after him three things, and ſaid unto him: Sir King, ye ſhall be in ſubjection unto your Enemies, and ye ſhall have great need of good Cattel. And ſince that time all the Kings of *Armony* have been in War, needy, and under tribute of the *Saraſins*.

Alſo a poor Man's Son who watched on a time, asked of the Lady that he might grow rich and happy by Merchandiſe, and

the Lady granted him; but she said to him, that he had asked his undoing, for great Pride that he should have thereof: And this Man became so great a Merchant both by Sea and Land, that he was so Rich, that he knew not the thousandth part of his Goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold; and whatsoever he took thereof it should ever be full again: and she granted it him, but she told him he had desired his own destruction, by the great mispending that he should have of the same Purse; and so it befell. But he that shall watch, hath great need to keep him from sleep; for if he sleep, he is lost, so that he shall never be seen after. But this is not the right way; but for a marvel.

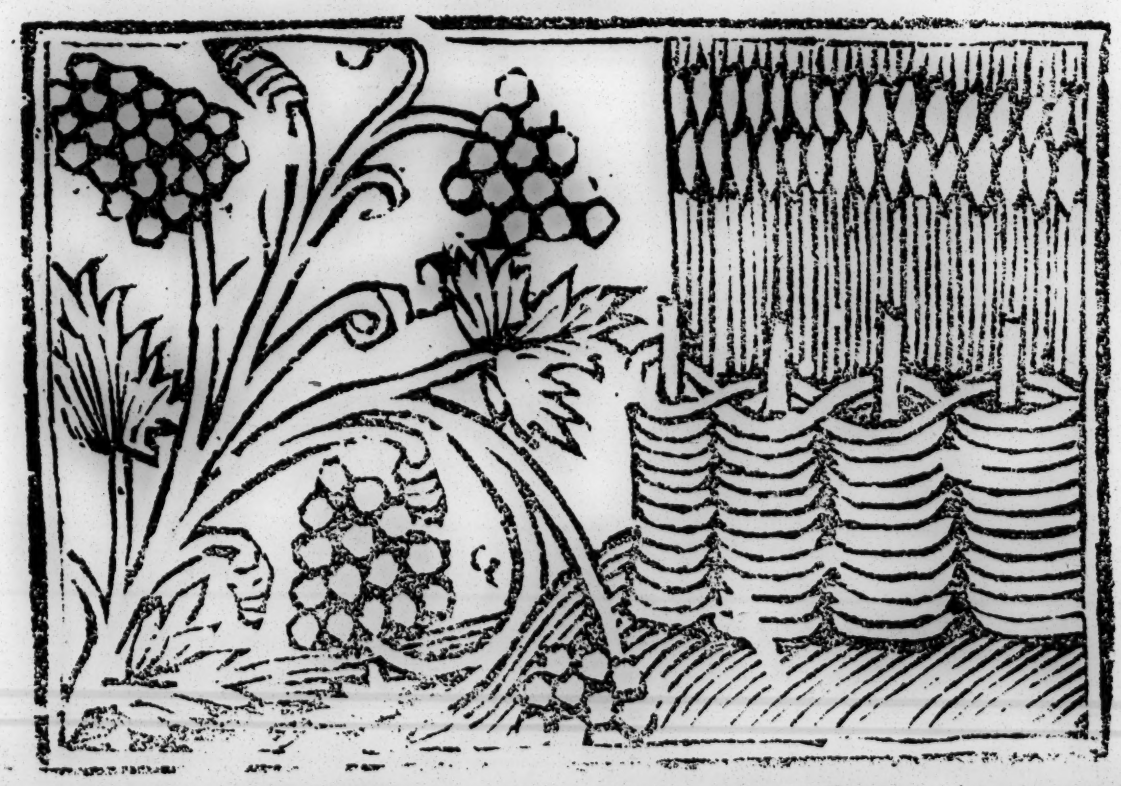
From *Topasond* Men go to great *Armeny*, to the City *Artyron*, which aforetime was a fair City, but the *Turks* have so destroyed it, that there neither groweth Vine nor Fruit. From *Artyron*, Men go to the Hill *Sabissocal*, and there near is another Hill called *Arab*, but the *Jews* call it *Thano*; where the Ark of *Noah* rested after the Deluge; and on that Hill a Man may see very far in clear Weather, for the Hill is full seven Miles of heighth; and some say, they have been there and put their fingers in the holes where the Fiend went out, when *Noah* said in this manner *Benedicite*. But I judge, that for Snow that is always upon that Hill, both Winter and Summer, no Man hath ever gone up since *Noah* was there: but only one is said to have been there, who brought a Plank that is yet in the Abbey of the Hills foot, for he had great desire to go up that Hill, and when he was at the third part upward, he was so weary that he might not go further, and he rested him and slept; and when he was awake, he was down at the Hill foot, and then prayed he to God Devoutly, that he would suffer him to go to the upper part of the Hill, and an Angel said, that he should have his desire and so he did; and since that time no Man did ever come there: but a Man ought not to believe all things that are spoken of it.

And from thence Men go to a City that is called *Tanziro*, which is a fair and a rich City; beside in that City is an Hill of Salt, and thereof every Man taketh what he will: And there dwell many Christians under Tribute of the *Saracins*. From thence

Men

Men go through many Cities, Towns and Villages toward *Inde*; and then come to a City that is called *Caſſage*, that is a fair City,

and near that, is abundance of Corn, Vines, and all manner of Fruits; and there met the three Kings together, that went to make their Offerings to our Lord in *Bethlehem*. From that City Men go to another called *Carrapage*, and *Painims* ſay, that Chri-



ſtians may not dwell there, but they die ſoon, yet they know not the cauſe. From thence Men go through many Countries, Cities and Towns; ſo that it were too long to tell all: And to the City of *Carnaa*, that was ſome time ſo great, that the Wall was five and twenty miles about, which yet may be ſeen, but it is not

not inhabited, and at that place ended the Land of the Emperor of *Persia*.

CHAP. XLIX. *Of the Country of* Job, *and of the Kingdom of* Chaldee.

ON the other side of the City of *Carran*, men enter into the Land of *Job*, that is a good Land, furnished with plenty of all Fruits, and it is also called *Savee*. In this Land is the City of *Thomar*: This *Job* was a Painim, and also he was *Cofrai's* Son, and he held that Land as the Prince thereof, and he was so Rich that he knew not the hundredth part of his Goods; and after his Poverty God made him Richer than ever he was before, so that he was King of *Idumea*, after the death of King *Esau*; and when he was King he was called *Jobab*; and in that Kingdom he lived an hundred threescore and ten Years, so that when he died he was two hundred and forty eight Years old. And in the Land of *Job* is no want of any thing that is needful for Man's Body. There are Hills where Men find Manna, which Manna is called Angels Bread, it is white of colour, and much sweeter than Sugar or Honey; and it cometh of the dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is used in Medicines for rich Men.

This Land boundeth on the Land of *Chaldee*, which is a great Land, and there the Men are very Fair, and well apparelled, as with Cloth of Gold beset with costly Pearls, and many other precious Stones. The Women are but hard-favoured and go barefoot, and meanly clad, with a wide and coarse Coat, but so short that it scarce covers their Knees; their Sleeves are long, down to the Foot: They have long black Hair hanging about their Shoulders, and are nothing Lovely to look upon; but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this Land of *Chaldee* aforesaid, is a City called *Hur*; and in that City was *Abraham* the Patriarch born.

CHAP. L. *Of the Kingdom of* Amazony, *where dwell none but Women.*

NEar the Land of *Chaldee* is the Land of *Amazony*, wherein dwell no Men but all Women, as Men say; for they will

suffer

ſuffer no Man to live among them, nor to have Rule over them. For aforetime there was a King, and Men dwelling in that Land, and they had Wives as in other Countries. Now it befel that the King had great War with the Men of *Scithy*: this King was called *Colopius*, and he was ſlain in Battel, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard that the King and the Lords were ſlain, they gathered them together and killed all the Men that were left in their Land among them. And when they will have any Men to lye by them, they

ſend for them into a Country that is near their Land, and the Men come and ſtay there eight days, or as the Woman liketh, and then

then go they again: And if they have Men Children they send them to their Fathers when they can eat and go; if they have Maid-Children they keep them: And if they be of Noble Blood, they burn the left Pap away, for bearing of a Shield: And if they be of Baſe Degree, they burn the right Pap away, for ſhooting. For the Women of that Country are good Warriours, and are often in Pay with other Lords; and the Queen of that Land governeth well the Land: this Land is environed with Water. Beſide *Amazony*, is the Land of *Termagute*, that is a good Land and profitable, and for the goodneſs of that Land, King *Alexander* did make a City there, and called it *Alexandria*

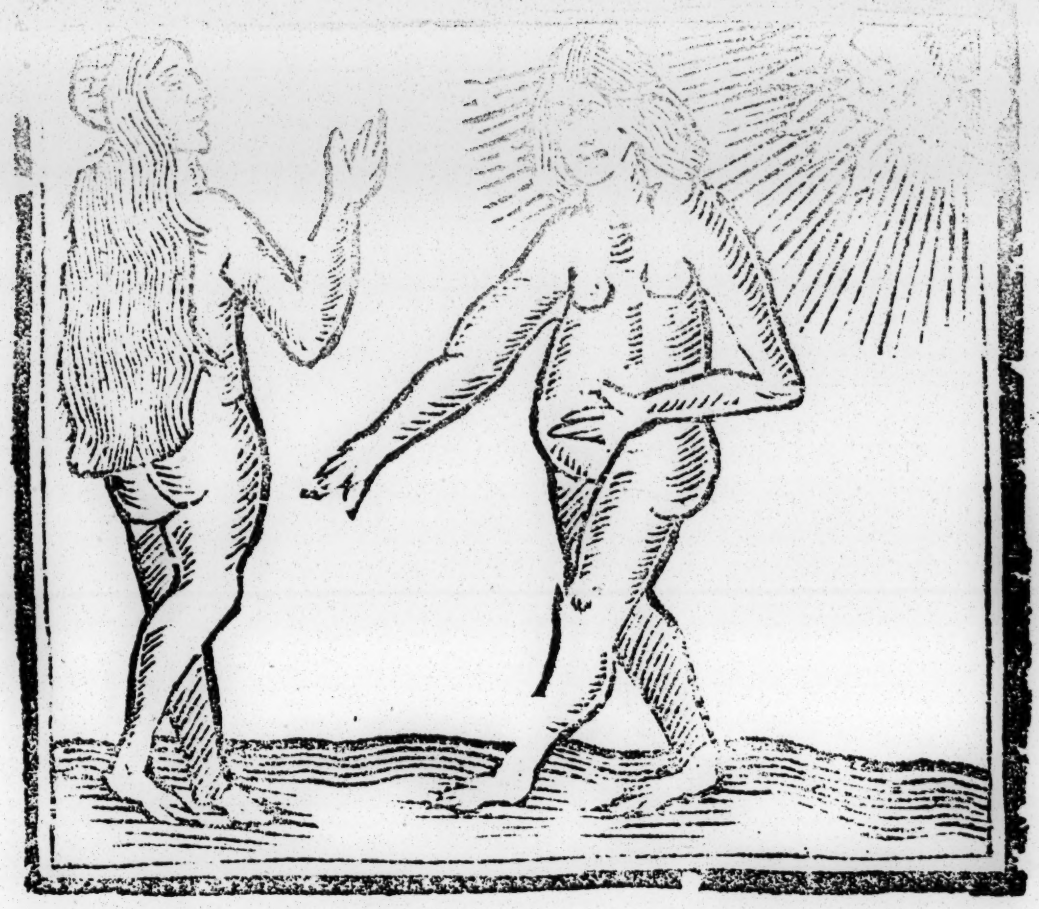
CHAP. LI. *Of the Land* Ethiope.

ON the other ſide of *Chaldee*, toward the South, is *Ethiope*, which is a great Land; and ye ſhall underſtand that the Land of *Ethiope*, reacheth Eaſtward to the great Wilderneſs, Weſtward to the Land of *Nuby*, Southward to the Land *Maritane* and Northward to the Red Sea: and then is a *Maertim* that laſteth from the Hills of *Ethiope*, unto *Lidy* the high and the low, that laſteth to the great Sea of *Spain*. In this Land on the South, the People are very black. In this Land is a Well that in the day the Water is ſo cold that no Man may drink thereof, and in the night it is ſo hot that no Man may abide to put his hand in it. In this Land the Rivers and all the Waters are troubled, and ſome yield Salt for the great heat; and Men of that Land are ſoon drunken, and have little Appetite to Meat. They have commonly the Flux of the Body, and live not long.

In *Ethiope* are ſuch Men as have but one Foot, and they go ſo faſt that it is a great marvel, and that is a large Foot, for the ſhadow thereof covereth the Body from Sun or Rain, when they lie upon their Backs; and when their Children are firſt born, they look like ruſſet, but when they wax old, then they be all black. In *Ethiope* is the Land of *Suba*, of which one of the Kings that ſought our Lord at *Bethlehem*, was King.

CHAP. LII. *Of* Inde *the More and the Leſs: of Diamonds, and of their great Vertues.*

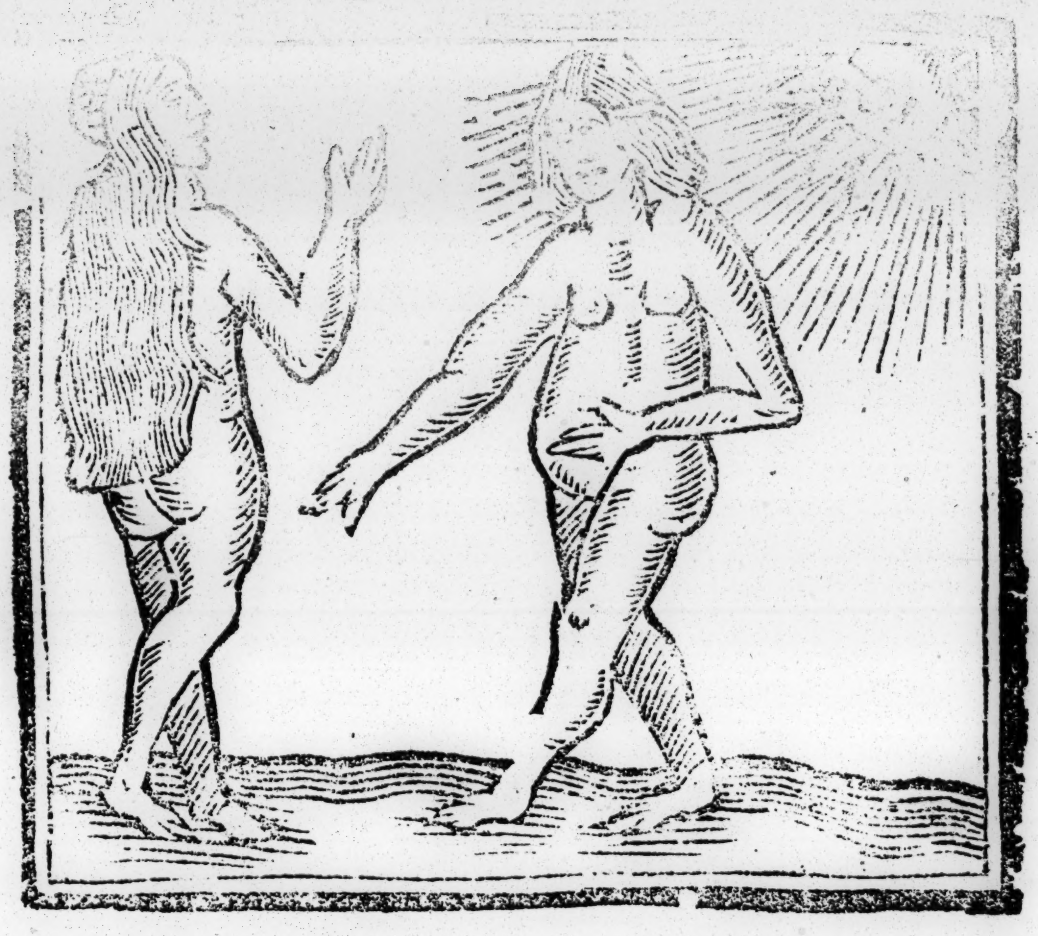
FRom *Ethiope* Men go through many and divers Countries before they come into *Inde*: and it is parted into three



parts, that is to ſay, *Inde* the more, which is a hot Land: and *Inde* the leſs, which is a temperate Land; and the third part is toward the North, and there it is very cold. ſo that with great Cold, Froſt, and Ice, the Water becomes Cryſtal, and upon

that, groweth the rich Diamonds that are of troubled Colour, which Diamond is ſo hard that no Man may break it. Other Diamonds Men find in *Araby*, that are not ſo good, for they are more ſoft, and there be ſome in *Cyprus*. In *Macedonia* Men

Men find Diamonds likewise [illegible] and they are many times found in a Rock in the Mines where Gold is gotten, when Men break the rocks in pieces: sometimes Men find some as great as a Pea, and some less, and those are as hard as those of *Inde*: Sometimes there are good Diamonds found in *Inde* upon the Rock of Crystal; and also upon the Rock of *Adamant* in the Sea. And upon other Hills are Diamonds found that are as great as Hazle-Nuts, which are square, and pointed of their own kind, and they grow two together, male and female, and are nourished with the Dew of Heaven, and they engender commonly and bring forth other small ones, which encrease and grow all the Year. I have many times tryed that if a Man keep them with a little of the Rock, and wet them often with the Dew, they will grow every year, and the small will wax great: And if a Man do bear that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward the North, that is on the left side as Men of those Countries say. To him that beareth the Diamond with him, it giveth hardiness, it keepeth the Limbs of the Body, it also giveth a Man Victory over his Enemies, if his Cause be right, and it keepeth him that beareth it in good Temper, free from Strife, Riot, ill Dreams, Sorceries, and Enchantments. Moreover, no wild Beast shall assail or any way hurt them. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the Lunatick, and him that is possessed with a Devil: and as soon as any Venome or Poyson is brought near to the Diamond, it moistneth, and begins to sweat. And Men may easily polish them, though some think they may not be polished, and Men may assay them well in this manner: First, cut them on precious Stones, Sapphires, or upon Crystal, and then take a Stone that is called Adamant, and lay a Needle before that Adamant, and if the Diamond be good and of Vertue, the Adamant draweth not the Needle to it, whilst the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the Vertue through him that beareth it, and therefore it is needful for to make it recover the Vertue again, or else it is of little value.



parts, that is to ſay, *Inde* the more, which is a hot Land: and *Inde* the leſs, which is a temperate Land; and the third part is toward the North, and there it is very cold. ſo that with great Cold, Froſt, and Ice, the Water becomes Cryſtal, and upon

that, groweth the rich Diamonds that are of troubled Colour, which Diamond is ſo hard that no Man may break it. Other Diamonds Men find in *Araby*, that are not ſo good, for they are more ſoft, and there be ſome in *Cyprus*. In *Macedonia* Men

Men find Diamonds likewise between Cities in Inde, and some are many times found in a great Mine where Gold is gotten, which Men break the mault in pieces: sometimes Men find some as great as a Pea, and some less, and those are as hard as those of *Inde*: Sometimes there are good Diamonds found in *Inde* upon the Rock of Cryſtal; and alſo upon the Rock of *Adamant* in the Sea. And upon other Hills are Diamonds found that are as great as Hazle-Nuts, which are ſquare, and pointed of their own kind, and they grow two together, male and female, and are nouriſhed with the Dew of Heaven, and they engender commonly and bring forth other ſmall ones, which encreaſe and grow all the Year. I have many times tryed that if a Man keep them with a little of the Rock, and wet them often with the Dew, they will grow every year, and the ſmall will wax great: And if a Man do bear that Diamond on his left ſide, then it is of more vertue, for the ſtrength of their growing is toward the North, that is on the left ſide as Men of thoſe Countries ſay. To him that beareth the Diamond with him, it giveth hardineſs, it keepeth the Limbs of the Body, it alſo giveth a Man Victory over his Enemies, if his Cauſe be right, and it keepeth him that beareth it in good Temper, free from Strife, Riot, ill Dreams, Sorceries, and Enchantments. Moreover, no wild Beaſt ſhall aſſail or any way hurt them. This Diamond ſhould be neither bought nor ſold, but given freely, for then it is of moſt vertue. It healeth the Lunatick, and him that is poſſeſſed with a Devil: and as ſoon as any Venome or Poyſon is brought near to the Diamond, it moiſtneth, and begins to ſweat. And Men may eaſily polish them, though ſome think they may not be polished, and Men may aſſay them well in this manner: Firſt, cut them on precious Stones, Sapphires, or upon Cryſtal, and then take a Stone that is called Adamant, and lay a Needle before that Adamant, and if the Diamond be good and of Vertue, the Adamant draweth not the Needle to it, whilſt the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth ſometime that the good Diamond loſeth the Vertue through him that beareth it, and therefore it is needful for to make it recover the Vertue again, or elſe it is of little value.

CHAP. LXI. *Of divers Kingdoms and Isles in the Land of Inde, and of People there that are of a yellow and green colour, and of many strange things.*

THere is in *Inde* many Countries and divers Kingdoms and it taketh the Name of a River that runneth through it, which is called *Inde* also, and there are many precious Stones in the said River and divers other strange things, as Eels of thirty foot long: And Men that dwell near that River are of evil colour, yellow and green. In that Land of *Inde* are more than five thousand Isles that are Inhabited, (besides divers that are uninhabited) and in each one of those, are great plenty of Cities, and much People; for the *Indians* are of that condition, that commonly they pass not out of their Land, for they dwell under the Planet *Saturn*, which maketh his Course through the twelve Signs but once in thirty years; yet the Moon passeth through the Twelve Signs in one Month, and for that *Saturn* is of so little stirring, therefore Men that dwell under it, and in that Climate have no good will to stir much abroad. But in our Country it is contrary, for we are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring and to go into divers Countries of the World, for it goeth about the World more swifter than any other Planet doth.

Also Men pass through *Inde* to many Countries by Sea, and then they come to the Isle of *Hermes*, where Merchants of *Venice*, and of *Gene*, and of divers other parts of Christendom, come to buy their Merchandize. And it is so warm there in that Isle that Mens Members hang down to their shanks, for the great dissolving of the Body. But Men of that Country that know better Manners do bind them strait, and anoint them with Ointments, made therefore for to hold them up, whereby they may live more Civilly. In this Island Men and Women lie all naked in the Rivers, from the beginning of the heat of the Day till it be past Noon, and they lie all in the Waters but the Face, for the great heat that is there, and the Women be not ashamed for the Men. In this Isle the Ships are without Nail or bands of Iron, lest the Rocks of Adamant that are in the Sea should draw the Ships to them. From this Isle Men go by Sea to the Isle of *Lina*, where is great plenty of Corn, and the King of this Isle

was

was ſometime ſo mighty that he held War againſt K. *Alexander* with great ſtrength: Men of this Iſle have many ſorts of Beliefs and Faith, and have alſo divers Laws; for ſome do Worſhip the Sun, ſome the Fire, ſome the Trees, and ſome the Serpents, or any other thing that they firſt meet in the Morning, and ſome do Worſhip ſimple Simulacres and Idols; but between Simulacres and Idols is no difference, for they are but Images made to what likeneſs ſoever a Man may invent: for ſome Image hath an head like an Ox, and ſome have three or four Heads, one of a Man, or an Horſe, or an Ox, or any other Beaſt that a Man hath ſeen.

And ye ſhall underſtand, that they that Worſhip Simulacres, they Worſhip them for Worthy Men that were ſometime, as *Hercules* and others, who did many Marvels when they lived: for they ſay, and know well that they are not that God which Created all things, but that they are in eſtimation with God for the Marvels they did, and therefore they Worſhip them.

And ſo ſay they of the Sun, for it changeth oft-times, and giveth ſometime great heat for to nouriſh all things on Earth: and becauſe it is ſo great profit, they know well that is not God, but it is in God's favour, and he loveth it more than any other thing, and for this cauſe they Worſhip it.

Alſo they have their Reaſons for other Planets, and for Fire alſo, for it is profitable and needful. And of Idols, they ſay that the Ox is the holieſt that they may find on Earth, and more profitable than any other; for he doth much good, and none ill, and they know well that it may not be without the ſpecial Grace of God, and therefore they make their God the one half like an Ox, and the other half like a Man, for Man is the faireſt and chiefeſt Creature in the World. And they do Worſhip to Serpents and other Beaſts that they firſt meet in the Morning, and namely thoſe Beaſts that have good meeting, after whom they ſpeed well all

the

the Day after, the which they have proved o[illegible]
therefore they say that this meeting cometh of [illegible]
therefore they do make Images like unto those things, that they
might Worship them before they meet any thing else.

And there are some of them that say some Beasts are better for to meet than others: for Hares, Swine, and other Beasts are ill to meet first, as they say. In this Isle of *Luna* are many wild Beasts, and Rats in that Country are as great as Hounds here, and they take them with Mastiffs, for Cats may not take them. From thence Men go to a City that is called *Sarchis*, and it is a fair and good City, and there dwell many true believing Christians, and there be Men of Religion. From thence Men come to the Land of *Lombe*, and in that Land groweth Pepper, in a Forrest that is called *Tombar*, and it groweth in none other place more in all the Country, than in that Forrest, and that Forrest is fifty days Journey; and there by the Land of *Lombe* is the City of *Polomes*, and under that City is a Hill that Men call *Polombe*, and thereof taketh the City its Name.

And so at the foot of the same Hill is a right fair and clear Well, that hath a full good and sweet savour, and it smelleth of all manner of sorts of Spices. And also at each hour of the Day it changeth its savour diversly; and whoso drinketh thrice in the Day of that Well, is made whole of all manner of Sickness that he hath; I have sometimes drank of that Well, and I think yet that I fare the better: Some call it the Well of Youth, for they that drink thereof seem to be Young always and have little sickness; and they say that this Well comes from Paradise *terrestre*, because it is of such Vertue. In this Land groweth Ginger, and thither come many Rich Merchants for Spices. In this Country, Men Worship an Ox, for his great simplicity and meekness, and the profit that is in him, for they make an Ox to labour six or seven Years, and at ten they eat him, and the King of that Land hath evermore an Ox with him, and he that keepeth him, every day taketh his Fee for the keeping. And also every day he gathereth his Urine, and his Dung into a Vessel of Gold and beareth it to the Prelate that they call *Areth porta paparon*, and the Prelate beareth it to the King, and maketh thereupon a great fire, and then the King putteth his hand therein, and they call it

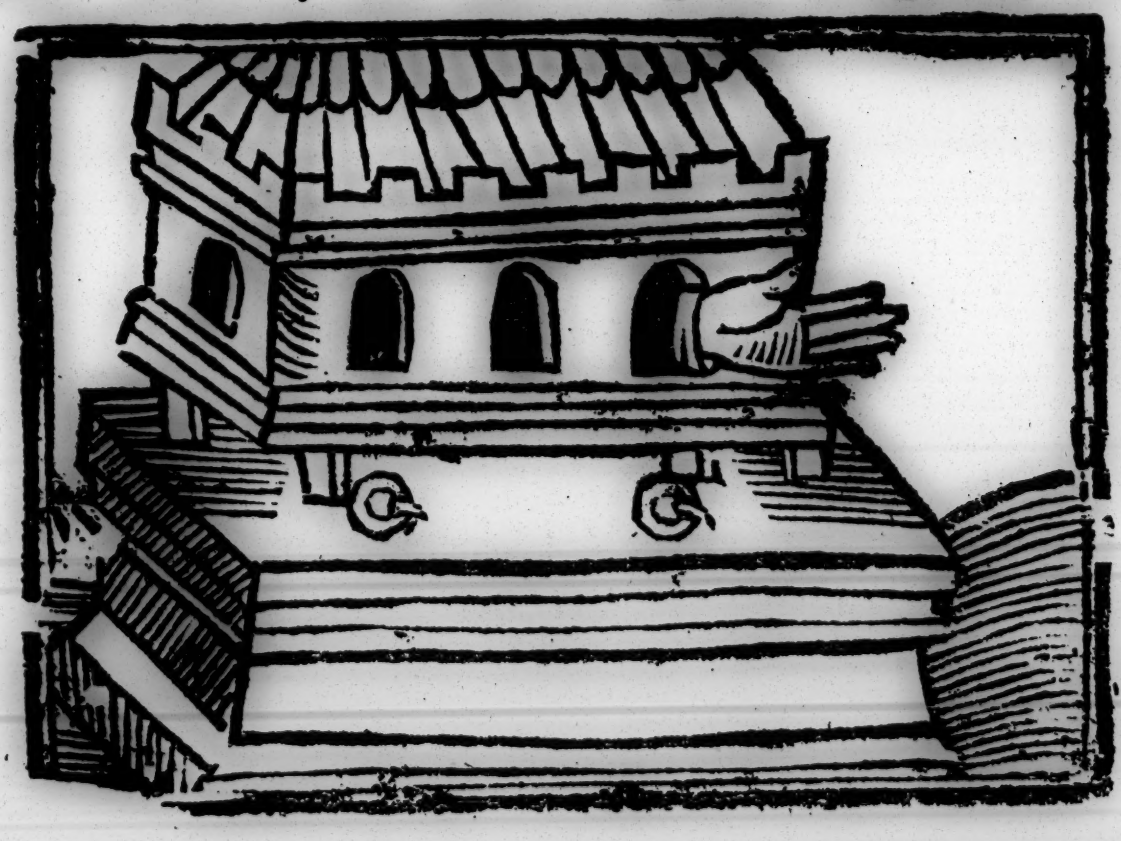
Gaul,

Gaul, and he anoinceth his Front and his Breaſt therewith, and they do it great Worſhip, and ſay he ſhall be fulfilled with the Vertue of the Ox before ſaid, and that he is hallowed through vertue of thoſe Holy things, as they ſay, and when the King hath thus done, then other Lords do it, and after them other Men according to their Degree, if they may have any of the remnant.

In this Country, their Idols are half Man and half Ox, as in the Figure in the ſecond page before is ſhewed; and out of theſe Idols the wicked Spirit ſpeaks unto them, and gives them anſwer of what thing they ask him; and before theſe Idols they oft-times ſlay their Children, and ſprinkle their blood on the Idols, and ſo make Sacrifices. And if any Man dye in that Country, they burn them in token of Pennance, that he ſhould ſuffer no Pennance, if he were laid in the Earth, by eating of Worms: and if his Wife have no Children, then they burn her with him, and they ſay it is good reaſon, that ſhe keep him company in the other World, as ſhe did in this; but if ſhe have Children ſhe may live with them if ſhe pleaſe, alſo if he will. In this Country groweth good Wines, and Women drink Wine, and Men none, and Women ſhave their Heads, and not Men.

CHAP. LIV. *Of the Kingdom of* Mabaron.

FRom this Land Men go many a days Journey to a Country called *Mabaron*, and this is a great Kingdom, there are



many

many Cities and Towns. In this Land lieth S. *Thomas* in a fair Tomb, in the City of *Calamy*, and the arm and the hand that he put into our Lord's ſide after his Reſurrection, when Chriſt ſaid unto him; *Noli eſſe incredulus, ſed fidelis*; that is to ſay, *Be not of vain hope, but believe*: That ſame hand lieth yet without the Tomb bare; and with this hand they give their Dooms in that Country, to wit, who faith right, and who doth not; for if any Strife be between two Parties, they write their Names, and put them into the hand, and then incontinently the hand caſteth away the Bill of them that do wrong, and holdeth the other ſtill that doth right, and therefore Men come from far Countries to have Judgment of Cauſes that are in doubt.

In this Church of S. *Thomas* is a great Image, that is a Simulacre, and is richly beſet with precious Stones and Pearls; to that Image Men come in Pilgrimage from far Countries with great Devotion, and there come ſome Pilgrims that bear ſharp Knives in their hands, and as they go by the way, they ſlaſh their Shanks and Thighs, that the blood may come out for the Love of that Idol, and they ſay that he is holy that will die for that Idol's ſake. And there be ſome that from that time that they go out of their Houſes, at each third pace they kneel, till that they come to this Idol; and when they come there, they have Incenſe, or ſome other thing to Offer to the Idol: and there before that Minſter or Temple of this Idol, is a River full of Water; and in

the River Pilgrims cast Gold, Silver, Pearls, and other precious Stones without number, instead of Offerings; and therefore when as the Minster hath any need of mending, then the Master of the Minster goes unto the River, and takes out thereof as much as is needful for the mending of the Minster.

And ye shall understand that when any great Feasts of that Idol come, as the Dedication of the Temple, or, of the Throning of the Idol, all the Country thereabout assemble there together: then they set the Idol with great Reverence in a Chair richly beset with Gold and Tapestry, and so they carry him with great Reverence and Worship round about the City; and before the Chair goeth first in Procession, all the Maidens of the Country two and two together, and so after them go the Pilgrims that are come from far Countries, of the which Pilgrims some fall down before the Chair, and so let all go over them, insomuch, that some are slain, and others have their Arms and Legs broken: This they do for love of the Idol, thinking that the more pain they suffer here for their Idol, the more joy shall they have in the other World. But a Man shall find few Christians that will suffer so much Penitance for our Lord's Sake as they do for their Idol. And nigh before the Chair go all the Minstrels of the Country, which are without number, with great Melody.

And

And when they are come again to the Temple, they let up the Idol again in his Throne, and for Worship of the Idol two or three are willingly ſlain with sharp Knives; and the Men in that Country think they have great Worship, if that Holy Man which is ſlain be of their kindred: likewiſe they ſay, that all thoſe that are there ſlain are Holy Men and Saints, and they are written in their Letany: and when they are thus ſlain, their Friends burn their Bodies, and they take the Aſhes, and thoſe are kept as Reliques, and they ſay it is an Holy Thing, and that they fear no danger while they have of thoſe Aſhes.

CHAP. LV. *Of a great Country called* Lamory, *where the People go naked, and of other things.*

FRom this Country two and fifty days Journey, is a Country that is called *Lamory*, and in that Land is great Heat; and it is the Cuſtom there that Men and Women go naked, and they ſcorn all them that are clad; for they ſay, that God made *Adam* and *Eve* all naked, and that Men ſhould have no ſhame of that God made: and they believe in the ſame God that made *Adam* and *Eve*, and all the World. And there is no Woman Married, but Women are all Common there, and they refuſe no Man. And they ſay that God commanded *Adam* and *Eve*, and all that come of them ſaying, *Creſcite & muliplicamini, & replete terram. Encreaſe and Multiply, and fill the Earth.* No Man there may ſay,

This is my Wife, nor no Woman may say, This is my Husband: And when they have Children, they give them to whom they will of them that have meddled with them.

Alſo the Land is all common, for every Man taketh what he will; for that one Man hath now this year, another Man hath the next Year. And all the Goods, as Corn, Beaſts, and all manner of things in that Country are common. For there is nothing under Lock, and as Rich is one Man as another: But they have an evil Cuſtom of eating of Fleſh, for they eat Man's Fleſh more gladly than other. Nevertheleſs, in that Land is abundance of Corn, of Fleſh, of Fiſh of Gold, of Silver, and of all manner of Good. And thither do Merchants bring Children

for to ſell, and thoſe that are fat they eat, but thoſe that be lean they keep till they be fat, and then are they eaten. And beſides this Iſle of *Lamory*, is another called *Somober*, the which is a good Iſle: And there both Men and Women that are of the Nobility, are marked in the Viſage with a hot Iron, that they may be known from others, for they think themſelves the worthieſt of the World, and they have evermore War with thoſe Men that are Naked, of whom I ſpake before. And there are many other Iſles and People, of the which it were over much for to ſpeak here.

CHAP.

CHAP. LVI. *Of the Country and Ile called Java, which is a mighty Land.*

AND there is alſo a great Iſle that is called *Java*, and the King of that Country hath under him ſeven Kings, for he is a very mighty Prince. In this Iſland groweth all manner of Spices more plenteous than in any other place, as Ginger, Cloves, Nutmegs, and other. And ye ſhall underſtand that the Nutmeg beareth the Mace. Alſo in that Iſle is great plenty of all things,

ſave Wine. The King of this Land hath a Rich Palace and the beſt that is in the World: for all the Stairs of his Hall and Chambers are made, one of Gold, and another of Silver; and all the Walls are plated with fine Gold and Silver, and in thoſe places are written Stories of Knights, and Battels: And the Floors of the Hall and Chambers are of Gold and Silver; ſo that no Man would believe the great Riches that are there, except he had ſeen it: And the King of this Iſle is ſo mighty that he hath many times overcome the great *Caan* of *Cathay*, which is the mightieſt Emperor that is in the World; there is often War between them, for the great *Caan* would make him hold his Land Tributary of him.

CHAP. LVII. *Of the Kingdom of* Pathen, *or* Salmaſſe, *which is a goodly Land.*

AND for to go forth by Sea, there is an Iſle that is called *Pathen*, and ſome call it *Salmaſſe*, for it is a great Kingdom, with

with many fair Cities; In this Land grow Trees that bear Meal, of which Men make fair Bread and white, and of good savour, and it seemeth like as it were Wheat, and there be other Trees which bear Venim, against the which is no Medicine but only to take of the Leaves of the same Trees, and stamp them, and temper them with water, and drink it, or else he shall die suddenly, for nothing else may help him. And if ye will know how these Trees bear Meal I shall tell you: Men hew with an Hatchet about the Root of the Tree by the Earth, and they pierce it in many places, and then cometh out a Liquor, the which they take into Vessels, and set it in the Sun, and dry it, and when it is dry, they carry it unto the Mill to grind, and thereof is fair Meal and white. Also Honey, Wine, and Venim are drawn out of other Trees in the same manner, and they put it into Vessels to keep. In that Isle is a dead Sea, which is a Water that hath no bottom; and if any Man fall therein, he can never be found: Beside that Sea groweth great Canes, and under their Roots Men find precious Stones of a great Vertue; for he that beareth one of those Stones about him, there may no Iron wound him nor draw blood of him, and therefore they that have those Stones fight full hardy; for there may no Weapon that is of Iron wound them; therefore they that know the manner, make their Weapons without Iron, and so they slay them.

CHAP. LVIII. *Of the Kingdom of* Talonach, *the King whereof hath many Wives.*

ANother Isle there is, that Men call *Talonach*; the same is a great Land, and therein is great plenty of Fish, and other Goods as you shall hereafter hear. And the King of that Land hath as many Wives as he will, a thousand and more, and he never lieth but once by any one of them: And also in that Land is a great marvel, for all manner of Fishes of the Sea come thither once a year one after another, and they lie near the Land: sometimes on the Land, and so lie three days, and the Men of the Land come thither and take of them what they will, and then go those Fishes away, and another sort cometh, and lieth also three days and Men take of them: and thus do all manner of Fishes, till all have been there, and Men have taken what they

they will. But no Man can tell the cauſe why it is ſo: but they of that Country ſay, that thoſe Fiſhes come thither to do worſhip to their King, for they ſay, he is the worthieſt King of all the World, for he hath ſo many Wives, and getteth ſo many Children of them. And that ſame King hath fourteen thouſand Elephants, or more, of which be tame, and they be kept for his

pleaſure by the Men of that Country, ſo that he may have them ready at his Land when he hath any War againſt any King or Prince, and then he doth put upon their backs, Caſtles and Men of War, as the uſe of that Land is, as other Kings and Princes do thereabout.

CHAP.

CHAP. LIX. *Of the Island called* Raſo, *where People be hanged if they be ſick, and paſt hope of recovery.*

AND from this Iſle Men go to another Iſle called *Raſo*, and the Men of this Iſle, when their Friends are ſick, and that they believe ſurely that they ſhould die, they take them and hang them up quick on a Tree, and ſay, it is better that Birds, that are Angels of God, eat them, than Worms of the Earth. From thence Men go to an Iſle where the Men are of an ill kind, for they nouriſh Hounds for to ſtrangle Men. And when their Friends are ſick that they think they ſhall die, then do thoſe Hounds ſtrangle them, for they will not that they die a kindly death, for then ſhould they ſuffer too great pain, as they ſay: and when they are thus dead, they eat their fleſh for Veniſon.

CHAP. LX. *Of the Iſland of* Melk, *wherein dwelleth Evil People.*

FRom thence Men go by Sea through many Iſles, into an Iſland called *Melk*, and there be full ill People, for they have none other delight but for to fight and ſlay Men, for they drink gladly Man's Blood, which Blood they call good, and he that can ſlay moſt, is of moſt Fame among them. And if there be two Men at ſtrife, and after be made Friends, then muſt they drink either others Blood, or elſe the Accord is of no value.

From

From this Ile Men go to another Ile where is called *Taprobane*, where all Men are as Beasts, for they are unreasonable, and they dwell in Caves, for they have not wit to make Houses. These Men eat Adders, and speak not, but make such noise as

Beasts do one to another: And they make no force of Riches, but of a Stone that is of forty Colours, and is called *Tarkonet*, and in that Isle they know not the Vertue thereof, but they covet it for the fairnes.

FRom this Isle Men go to another that is called *Macumeran*, which is a great Isle and a fair; and the Men and Women of that Country have Heads like Hounds; they are Reasonable, and Worship an Ox for their God, they go all naked, but a little Cloth before their Privy Members; they are good Men to Fight, and they bear a great Target, with which they cover all their Body, and a Spear in their hand. And if they take any Man in Battle, they send him to their King, which is a great Lord and Devout in his Faith: For he hath about his Neck on a Chain three hundred great Pearls, and as the Papists say their *Pater-Noster*, and other Prayers, so their King saith every Day three Hundred Prayers to his God, before he either eat or drink; and he beareth also about his Neck a Ruby, Orient fine and good, that is near a Foot and Five Fingers long. For when they chuse their King, they give to him that Ruby to bear in his Hand, and then they lead him riding about the City, and then ever after, they are subject to him, and therefore he beareth that Ruby alway about his Neck; for if he bear not the Ruby, they would no longer hold him for their King. The great *Caan* of *Cathay* hath much coveted this Ruby: But he might never have it neither by War nor other means: And this King is a full true

and

and vertuous Man, for Men may go ſafely and ſurely through his Land, and bear all that they will, for there is no Man ſo hardy as to lay them. And from thence Men go to an Iſle that is called *Silo*, this Iſle is more than an hundred Miles about, and therein be many Serpents which are great, with yellow Breaſts,

and they have four Feet with ſhort Legs and great Claws, ſome be five fathom of length, and ſome of Eight, and ſome of Ten, and ſome more, ſome leſs, and they be called Crocodiles: And there be alſo many wild Beaſts and Elephants.

Alſo in this Iſle and in many Iſles thereabout, are many wild Geeſe with two heads, and there are alſo in that Country white Lions, and many other ſtrange Beaſts: But if I ſhould tell all, it would be too long.

CHAP. LXII. *Of a great Iſland called* Dodyn, *there are many Men of Evil Condition.*

THere is another Iſle called *Dodyn*, and it is a great Iſle, in the ſame Iſle are many and divers ſorts of Men who have Evil Manners, for the Father eateth the Son, and the Son the Father, the Husband his Wife, and the Wife her Husband. And if it be ſo that the Father be ſick, or the Mother, or any Friend, the Son goes ſoon to the Prieſt of the Law, and prayeth him that he will ask of the Idol, if his Father ſhall die of that ſickneſs, or not. And then the Prieſt and the Son kneel down before the Idol Devoutly, and ask him, and he anſwereth to them: And if he ſay that he ſhall live, then they keep him well: and if he ſay that he ſhall die, then cometh the Prieſt with the Son or with the Wife, or any that is a Friend unto him that is ſick, and they lay their hands over his Mouth to ſtop his Breath, and ſo they ſlay him, and then they ſmite all the Body into pieces and pray all his Friends for to come and eat of him that is dead, and they make a great Feaſt thereof, and have many Minſtrils there, and eat him with great melody.

And ſo when they have eaten all the Fleſh, then they take the

Bones

Bones and bury them, stinging with great earth; and all thefe of his Friends that were not there at the eating of him, have great ſhame and reproof ſo that they ſhall never more be taken as Friends.

And the King of this Iſle is a great Lord and Mighty, and he hath in many Iſles other Kings under him, and in one of theſe Iſles are Men that have but one Eye, and that is in the

midſt of their Front and they eat their Flesh and Fish all raw. And in another Iſle are Men that have no Heads and their Eyes are in their Shoulders, and their Mouth is in their Breaſt. In

another

another Ile are Men that have no Head nor Eyes, and their Mouth is in their shoulders. And in another Ile are Men that have flat Faces without Noſes and without Eyes, but they

have two ſmall round holes inſtead of Eyes, and they have flat Mouths without Lips. And in that Iſle are Men alſo that have their Faces all flat without Eyes, without Mouth, and without Noſe, but they have their Eyes and their Mouth behind, on their Shoulders

And in another Iſle are foul Men, that have their Lips about their Mouth ſo great, that when they ſleep in the Sun, they cover

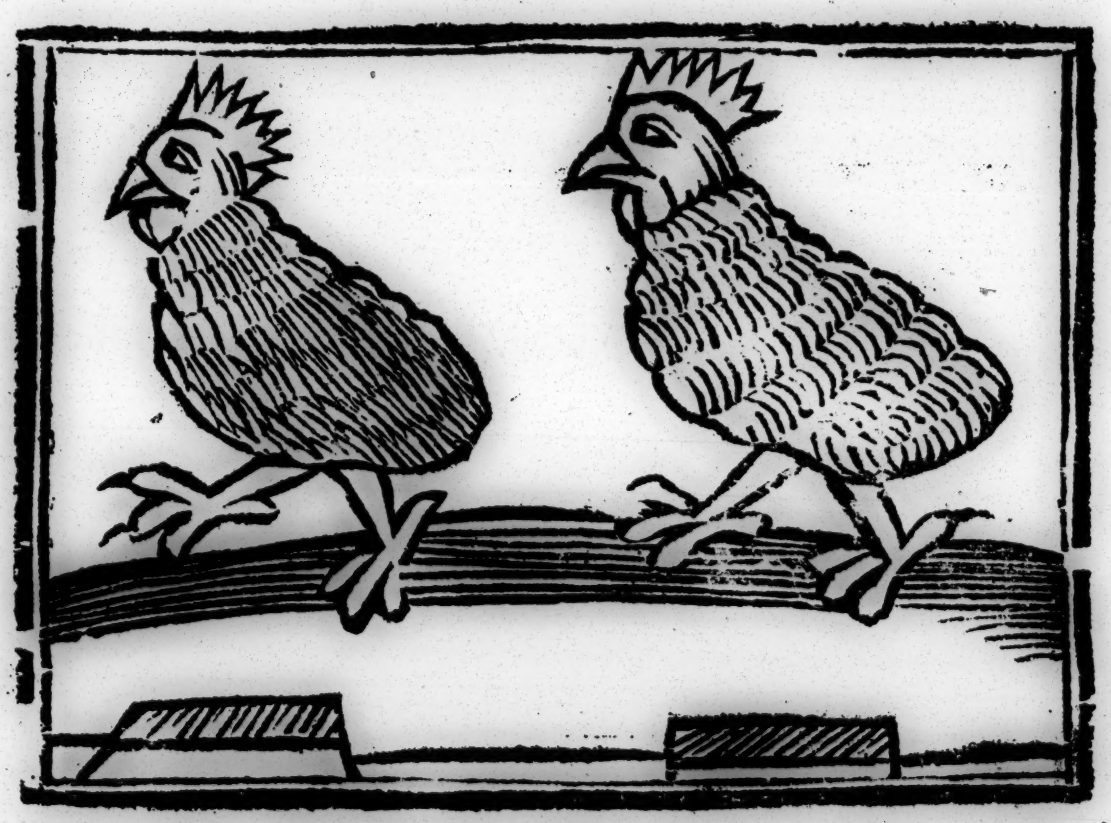
cover all their [illegible] with their Lips [illegible] and
little Men as Dwarfs, who have no Nose, but a little round
hole, and through that hole they eat their Meat with a Pipe;
and they have no Tongue, neither do they ſpeak, but they
blow and whiſtle, and ſo make Signs one to another. And in
another Iſle are Men with Ears hanging unto their Shoulders. And
in another Iſle are wild Men with hanging Ears, who have feet
like an Horſe, and they run faſt, and they take wild Beaſts, and
eat them. And in another Iſle are Men that go on their Hands
and Feet like Beaſts, and are all rough, and will leap upon a
Tree like Cats or Apes. And in another Iſle are Men that go
ever upon their Knees marvelouſly, and have on every Foot
eight Toes. And in another Iſle are People that are both Men
and Women, and have Members of both, for to Engender with,
and when they will, they uſe one at one time, and another at

another time; and they get Children when they uſe the Members of a Man, and they bear Children when they uſe the Members of a Woman: Many other manner of People be in the ſame Iſles thereabout, of whom it were too long to tell all.

CHAP. LXIII. *Of the Kingdom of* Mancy, *which is a large Kingdom.*

TO go from this Iſle towards the Eaſt, after many Days Journey, a Man ſhall come to a Kingdom called *Mancy*, and

And this is a great *India*, and it is the moſt delectable and plentiful Land in all the World. In this Land dwell Chriſtians and Sarafins, for it is a great Land; and therein are fair Women. And therefore ſome Men call that Land *Albary*, for the white People: and there is a City that is called *Latorim*, and it is bigger than *Paris*: and therein are two thouſand great Cities, and many other Towns. In this Land no Man goeth a begging, for there is no poor Man, and there Men have Beards as it were Cats. In this Ile are Birds twice greater than they be here, and there is all manner of Victuals good cheap. In this Country are white Hens; and they bear no Feathers but Wool, as Sheep do in our Land, and Women of that Country that are Wedded, bear



Crowns upon their Heads that they may be known by it. In this Country they take a Beaſt that is called a *Logre* and they keep it to go into Waters and Rivers, and ſtraitway he bringeth forth of the Water great Fiſhes; and thus they take Fish as much as them needeth.

From this City Men go many Days Journey to another City called *Caſſay*, which is one of the faireſt in the World, for that City is near fifty Miles about, and there is in that City above Twelve Principal Gates without. From thence within three Miles is another great City, and within this City are more than Ten Thouſand Bridges, and upon each Bridge is a ſtrong Tower, where the Keepers dwell, to keep it againſt the great *Caan*, for it

boundeth

bounden on his Land: and on each ſide of the City runneth a great River, and there dwelleth Chriſtians and others, for it is a good and plenteous Country, and there groweth very good Wines. In this City the King of *Mancie* was wont to dwell, and there dwell yet Religious Men. And Men go upon this River till they come to an Abbey of Monks a little from the City, and in the Abbey is a great Garden, and therein is ſundry ſorts of Trees of divers Fruits: In that Garden are divers kinds of Beaſts, as Baboons, Apes, Marmozets, and others: And when the Convent have eaten, a Monk taketh the remainder and beareth it into the Garden, ringeth once with a Bell of Silver, which he holdeth in his hand; and anon come all thoſe Beaſts that I ſpeak of and many more, near two or three thouſand, and he giveth them Meat in fair Veſſels of Silver: And when they have eaten, he ſmiteth the Bell again, and they go away: and the Monk ſaith that thoſe Beaſts are Souls of Men that are dead, and thoſe Beaſts that are fair, are Souls of Lords, and other rich Men; and thoſe that are foul Beaſts, are Souls of other Commons: and I asked them if it had not been better to give that Relief to poor Men; and they ſaid, There is no poor Man in that Country; but if there were, yet were it more Alms to give it to thoſe Souls that ſuffer there their Pennance, and may go no further to get their Meat, than to Men that have Wit, and may travel for their Meat. Then Men come to a City that is called *Chibens*, and there was the firſt Siege of the King of *Mancie*. In this City are threeſcore Bridges of Stone as fair as may be made.

CHAP. LXIV. *Of the Land of* Pigmie, *the People whereof are but Three Spans long.*

WHen Men paſs from the City of *Chibens*, they paſs over a great River of freſh Water, and it is near four Miles broad, and then Men enter into the Land of the great *Caane*; This River goeth through the Land of *Pigmie*, and there Men are of little Stature, for they are but three ſpans long, and they are very fair both Men and Women, though they be little, and they are Married when they are half a Year old, and they live but eight years, for he that liveth eight years, is holden very old: Theſe ſmall Men are the beſt workmen of Silk and Cotton

and all manner of things that are in the World; and these Men Travel not, nor Till Land, but they have among them great Men, as we are to Travel for them, and have great scorn of the great Men as we would have of Gyants or of them, if they were among us.

CHAP. LXV. *Of the City of* Manke, *where a great Navy is.*

FRom this Land Men go through many Countries, Cities, and Towns, till they come to a City that Men call *Manke*: In that City is a great Navy of Ships, and they are white as Snow, by reason of the Colour of the Wood they are made of, and they are made as it were great Houses, with Halls and Chambers, and other Easements.

CHAP. LXVI. *Of the Land named* Cathay, *and of the great Riches thereof.*

AND from thence Men go upon a River that Men call *Ceremolan*, and this River goeth through *Cathay*, and doth many times harm when it waxeth great: *Cathay* is a fair Country and rich, full of Goods and Merchandize: Thither come Merchants every year for to fetch Spices, and other Merchandize more commonly than they do to other Countries. And ye shall understand that the Merchants that come from *Venice*, or from *Gene*, or from other places of *Lombardy*, or of *Italy*, they go by Sea and Land Eleven Months or more, e're they come to *Cathay*.

CHAP. LXVII. *Of a great City named* Cadon, *wherein is the great Palace and Siege.*

IN the Province of *Cathay* towards the East, is an old City, and beside that City the *Tartarians* have made another City that Men call *Cadon*, that hath twelve Gates, and between each two Gates is a great mile, for those two Cities the old and the new is round about twenty Miles: In this City is the Palace and Siege of the great *Caan*: It is a very fair place and great, of which the Walls about be two Miles, and within that, are many fair places, and in the Garden of that Palace is a very great Hill, on the which is another Palace, and it is the faireſt that may be found in any place; and all about the Hill are many Trees bearing divers Fruits, and about the Hill is a great Ditch,

and

and there next are many Rivers on each ſide, and in thoſe are many W[illegible] Fowls that he may take and not go out of the Palace. Within the Hall of that Palace are thirteen Pillars of Gold, and all the Walls are covered with rich Skins of Beaſts that Men call *Panthers*

Theſe are fair Beaſts and well ſmelling, and by the ſmell of thoſe skins no evil ſmell may come to the Palace: thoſe skins are as red as blood, and they ſhine ſo againſt the Sun, that a Man can ſcarcely behold them, and thoſe skins are eſteemed there as much as Gold In the midſt of the Palace is a place made, that they call the Mountor, for the great *Caane:* That is well deck'd with great and precious ſtones hanging about; and at the four corners of the Mountor are four Nedders of Gold, and under that Mountor, and about are Conduits of Beverage that they drink in the Emperor's Court. And the Hall of that Palace is richly deck'd and well: and firſt, at the upper end of the Hall is the Throne of the Emperor, very high, where he ſitteth at Meat, at a Table that is well bordered with Gold, and that border is full of precious Stones and great Pearls, and the greeces on which he goeth up, are of divers precious Stones bordered with Gold.

At the left ſide of this Throne, is the Seat of his Wife, a degree lower than he ſitteth, and that is of Jaſper, bordered with Gold, and the Seat of his ſecond Wife, is a degree lower than the firſt, and that is alſo of good Jaſper, bordered with Gold; and the Seat of the third Wife a degree lower than the ſecond, for always he hath three Wives with him. whereſoever he is: beſide theſe Wives, on the ſame ſide ſitteth other Ladies of his kin, each one lower than other, as they are of degree: and all thoſe that are Married, have a Counterfeit of a Man's Foot upon their Heads, near a cubit long, all made with precious Stones, and about they are made with ſhining Feathers of Peacocks, or ſuch other, in token that they are in ſubjection of Man, and under Man's feet; and they that are not Wedded, have none ſuch. And on the right ſide of the Emperor, ſitteth his Son, the which ſhall be Emperor after him, and he ſitteth a degree lower than the Emperor, in ſuch manner of Seats as the Emperor ſitteth, and by him ſitteth other Lords of his

him, each one lower than other, as they are of degree: And the Emperor hath his Table by himself alone, that is made of Gold and precious Stones, or of white Cryſtal, or yellow, bordered with Gold, and each one of his Wives hath a Table by her ſelf.

And under the Emperor's Table ſeveth four Clerks at his feet, that write all that the Emperor ſaith, be it good or ill. And at great Feaſts about the Emperor's Table, and all other Tables, in the Hall is a Vine made of Gold that goeth all about the Hall, and it hath many branches of Grapes like to Grapes of the Vine, ſome are white, ſome are yellow, ſome red, ſome green, and ſome black: all the red are of Rubies, of Creams, or Allobance: the white are of Cryſtal or Byral, the yellow are of Topaces, the green of Emeralds and Cryſolites, and the black are of Quicks and Gerands, and this Vine is made thus of precious Stones, ſo properly, that it ſeemeth that it were a Vine growing. And before the Board of the Emperor ſtandeth great Lords, and no Man is ſo hardy to ſpeak unto him, except it be Muſitians to ſolace the Emperor. And all the Veſſels that are ſerved in his Hall or Chambers, are of precious Stones, and ſpecially at the Tables where great Lords eat, that is to ſay, of Jaſper, Cryſtal, Amethiſt, or fine Gold, and the Cups are of Emeralds, Sapphirs, Topaces, and other of any manner of Stones, and of Silver have they no Veſſels, for they eſteem but little of Silver to make Veſſels of, but they make of Silver, Greeces, Pillars, and Pavements of Halls and Chambers. And ye ſhall underſtand that my Fellow and I were in Wages with him ſixteen Months againſt the King of *Manci*, upon whom he made War, and the cauſe was, we had ſo great deſire to ſee the Nobility of his Court, if it were ſuch as we heard ſpeak of; and truly we found it more rich, and of greater Royalty than ever we heard ſpeak of, and we ſhould never have believed it, had we not ſeen it: but ye ſhall underſtand, the uſe of eating and drinking is more evil among us than in thoſe Countries, for all the Commons eat upon skins of Beaſts on their knees and eat the Fleſh of all manner of Beaſts, and when they have all eat, they wipe their hands on their skirts; and they eat but once in the day, and eat but little bread: but the manner of the Lords is full Noble.

CHAP.

CHAP. LXVII. *Wherefore the Emperor of Cathay is called the great Caane.*

AND ye ſhall underſtand why he is called the great *Caane*. Ye know that all the World was deſtroyed with *Noah*'s Flood, but *Noah*, his Wife and Children. *Noah* had three Sons, *Sem*, *Cham* and *Japhat*; *Cham* when he ſaw his Fathers Privities naked when he ſlept, he ſcorned it, and therefore he was Curſed, and *Japhat* covered it. Theſe three Brethren had all Land. Then *Cham* took the beſt part Eaſtward, that is called *Aſia*. *Sem* took *Africa*, and *Japhat* took *Europe*. *Cham* was the Mightieſt and Richeſt of his Brethren and of him came the *Paynim* folk, and divers manner of Men of thoſe Iſles, ſome headleſs, and others diſfigured: For this *Cham* the Emperor, they called him *Cham* and Lord of all: But ye ſhall underſtand that the Emperor of *Cathay* is call'd *Caane*, and not *Cham*: and for this cauſe: It is not long ago that all *Tartary* was in ſubjection and thrall to other Nations about, and they were made Herdſmen to keep Beaſts, and among them were ſeven Lineages, or Kings: The firſt was called *Tartary*, that is the beſt; the ſecond Lineage is called *Tamahot*, the third *Furace*, the fourth *Vilatre*, the fifth *Semoth*, the ſixth *Menchy*, and the ſeventh *Sobeth*: Theſe are all holden of the great *Caane* of *Cathay*. Now it befell that the firſt Lineage was an old Man, and he was not rich, and Men called him *Chanius*: This Man lay and ſlept on a night in his Bed, and there came to him a Knight all white, ſitting upon a white Horſe, ſaid to him, *Caane*, ſleepeſt thou? God that is Almighty ſent me to thee, and it is his Will that thou ſay to the ſeven Lineages, that thou ſhalt be their Emperor, for you ſhall Conquer all the Land about you, and they ſhall be in your ſubjection, as you have been in theirs: and when the Morrow came, he roſe up and told the ſeven Lineages, and they ſcorned him, and ſaid he was a Fool: and the next night the ſame Knight came to the ſeven Lineages, and bad them in God's behalf to make *Chanius* their Emperor, and they ſhould be out of all Subjection. And on the morrow they choſe *Chanius* to be Emperor, and did him all Worſhip that they might do, and called him *Caane*, as the white Knight called him, and they ſaid they would do as he bad them.

Then

Then he made many Statutes and Laws, the which they call Yaksa. The first Statute was, That they might be obedient to God Almighty, and believe that he would deliver them out of thraldom, and that they should call on him in all their works. Another Statute was, That all Men that could bear Arms should be numbred, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then he commanded to all the greatest and principallest of the seven Lineage that they should forsake all that they had in Heritage or Lordship, and that they should hold them apaid of that he would give them of his Grace, and they did so. And also he bad them, that each Man should bring his eldest Son before him, and slay his own Son with his own hands, and smite off his head: and presently they did at his bidding. And when he saw they made no letting of that he bad them, then he bad them follow his Banner, and then he put in Subjection all the Land about him.

CHAP. LXIX. *How the great* Caane *was hid under a Tree, and so escaped his Enemies because of a Bird.*

AND it befel on a day, that the *Caane* rode with a few Men to see the Land that he had won, and he met with a great multitude of his Enemies, and there he was cast down off his Horse, and his Horse slain; and when his Men saw him at the Earth, they thought he had been dead, and fled, and the Enemies followed after: and when he saw his Enemies were far, he hid him in a bush, for the Wood was thick there, and when they were come from the chase, they went to seek among the Wood, if any were hid there, and they found many; and as they came to the place where he was, they saw a Bird sit on a Tree, the which Bird Men call an Owl, and then say they, that there was no Man, for the Bird sate there, and so went they away, and thus was the great *Caane* saved from death, and so he went away on a night to his own Men, which were glad of his coming: and from that time unto this day, Men of that Countrey have that Bird in great Reverence, and for that cause they Worship that Bird above all other Birds of the World.

And incontinent he assembled all his Men, and rode upon his Enemies and destroyed them; and when he won all the Lands

that

that were about him, he held them in subjection: and when the *Caane* had led all the Lords to Mount *Belyan* the white Knight came to him in a Vision again, and said to him, *Caane* the will of God is that thou pass the Mount *Belyan*, and thou shalt win many Lands; and because thou shalt find no passage, go thou to the Mount *Belyan*, that is upon the Sea side, and kneel nine times thereon, against the East Worship of God, and he shall shew thee a way how thou shalt pass; and *Caane* did so, and anon the Sea that touched the Hill withdrew it self, and shewed him a fair way of nine foot broad between the Hill and the Sea, and so he passed right well with all his Men, and then he won the Land of *Cathay*, that is the best Land and the greatest of all the World: and for these nine kneelings, and the nine foot of way, the *Caane* and the Men of *Tartary* have the number of Nine in great Worship.

CHAP. LXX. *Of the great* Caan's *Letters, and the writing about his Seal.*

AND when he had won the Land of *Cathay*, he died, and then Reigned after *Cychoco* the eldest Son of *Caane*, and his other Brothers went to win them Lands in other Countries, and they won the Land of *Prusie*, and of *Russe*, and they call themselves *Caanes*; but he of *Cathay* is the greatest Lord of the World, and so he calls himself in his Letters, and saith thus, Caane *filius Dei excelsi, universam terram colentium summus Imperator & Dominus Dominantium*: that is to say, Caane *God's Son, Emperor of all those that Till the Land, and Lord of Lords.* And the writing about the great Seal is, *Deus in Cælo*, & Caane *super terram ejus fortitudo, omnium hominum Imperatoris Sigillum*: that is to say, *God in Heaven*, Caane *upon Earth the strength, the Seal of the Emperor of all Men.* And the writing about his Privy Seal is, *Dei fortitudo, omnium hominum Imperatoris Sigillum*: that is, *The strength of God, the Seal of the Emperor of all Men*; although it be so that they be not Christians, yet the Emperor and the *Tartarians* believe God Almighty.

CHAP.

CHAP. LXXI. *Of the Governance of the Country of the great* Caane.

NOW have I told you why he is called the great *Caane*: Now shall I tell you of the Governing of his Court, when they make great Feasts, and he keepeth four principal Feasts in the year, the first is of his Birth; the second when he's carry'd in the Temple to be Circumcised; the third is of his Idols, when they begin to speak; and the fourth when the Idol beginneth first to do Miracles, and at those times he hath Men well arrayed by thousands, and by hundreds, and each one knows what he shall do. For there is first ordained Four thousand rich Barons and mighty, for to ordain the Feast, and to serve the Emperor; and all these Barons have Crowns of Gold well deck'd with precious Stones and Pearls, and they are clad in Cloath of Gold, and Camachas, as richly as they may be made: and they may well have such Cloaths, for they are there of less price than Woollen cloath is here. And those four thousand Barons are parted into four parts, and each company is clad in divers colours very richly; and when the first thousand is passed, and hath shewed themselves, then come the second thousand, and then the third thousand, and then the fourth; and none of them speaketh a word. And on the one side of the Emperor's Table sitteth many Philosophers of many Sciences, some of Astronomy, Necromancy, Geometry, Pyromancy, and many other Sciences, and some have before them Astrolabes of Gold and precious Stones, full of Sand or of Coals burning; some have Horologies well dight and richly, and many other Instruments after their Sciences: and at a certain hour when they see time, they say to Men that stand before them, Make Peace; and then say those Men with a loud voice to all the Hall, Now be still a while; and then saith one of the Philosophers, Each Man make Reverence, and encline to the Emperor, that is God's Son, and Lord of the World, for now is time and hour: and then all Men bow to him, and kneel on the Earth, and then the Philosopher biddeth them rise up again; and at another hour, another Philosopher biddeth them put their Finger in their Ears, and they do so; and at another hour another Philosopher biddeth that all Men should

lay

lay their hands on their heads, and they do so: and then he biddeth them take them away, and they do so: and this in an hour to hear they bid divers things. And I asked privately what it should mean and one of the Masters said, that the bowing and the kneeling on the Earth at that time hath this token, that all those Men that kneeled so, shall evermore be true to the Emperor, that for no gift nor threatning they shall never be Traytors nor false to him; and the putting of the Finger in the Ear hath this token, that none of those shall hear any ill spoken of the Emperor, or his Council; and ye shall understand that Men bring nothing, as Cloaths, Bread, Drink, nor no such things to the Emperor, but at certain Hours that the Philosophers tell; and if any Man raise War against the Emperor in what Country soever it be, these Philosophers know it soon, and tell the Emperor, or his Council, and he sendeth Men thither, for he hath many Men. Also he hath many Men that keep Birds, as Gerfaulkens, Sparhawks, Fawkhens, Gentles, Lavers, Sacres, Popinjays, that can speak, and many other: He hath Ten Thousand Elephants, Baboons, Marmozets, and other, and he hath ever about him many Physicians, more than two Hundred that are Christian Men, and Sarasins, but yet he trusteth more in Christian Men than in Sarasins. And there is in that Country many Sarasins that are Converted to the Faith, through the Preaching of good Christian Men that dwell there, and there are many that will not be known they are Christians.

CHAP. LXXII. *Of the great Riches of the Emperor, of his Dispending.*

THis Emperor is a great Lord, he may dispend what he will without number, because he spendeth neither Silver nor Gold, and maketh no Money but of Leather or Skins, and this same Money goeth through all his Land, and of the Silver and Gold buildeth he his Palace: and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night: and he hath many other precious Stones and Rubies, but this is the Richest.

This Emperor dwelleth in the Summer toward the North,

in a City that Men call *Saydus*, and there it is very cold; and in the Winter he dwelleth in a City that Men call *Camalach*, and there it is very hot, but for the moſt part he is at *Caden*, that is not far from thence.

CHAP. LXXIII. *Of the Ordinance of the Lords of the Emperor, when he rideth from one Country to another, to War.*

AND when the great *Caane* doth ride from one Country to another, they ordain four Hoſts of People, of which the firſt goeth before a days Journey, and that Hoſt lieth at Even where the Emperor ſhall lie on the morrow, and there is plenty of Victuals. And another Hoſt cometh at the right ſide of him, and another at the left ſide, and in each Hoſt is many Men, and then cometh the fourth Hoſt behind him a Bow draught, there is more Men in that, than in any other. And ye ſhall underſtand that the Emperor rideth on no Horſe; but when he will go to any ſecret place with a ſmall Train, where he will not be known, then he rideth in a Chariot with four wheels, and thereupon is a Chamber made of a Tree that Men call *Lignum Aloes*, that cometh out of *Paradice Terreſtre*, and that Chamber is covered with fine Gold, and precious Stones and Pearls, and four Elephants, and four Oxen all white, go therein, and five or ſix great Lords ride about him, ſo that none other Man may come nigh him, except the Emperor call, and in the ſame manner with a Chariot, and ſuch Train, rideth the Empreſs by another ſide, and the Emperor's eldeſt Son in that ſame array, and they have ſo many People, that it is a great marvel for to ſee.

CHAP. LXXIV. *How the Empire of the great* Caane *is divided into Twelve Provinces; and how they do caſt Incenſe in the fire, where the great* Caane *paſſeth through the Cities and Towns, in Worſhip of the Emperor.*

THE Land of the great *Caane* is divided into Twelve Provinces, and every Province hath more than two thouſand Cities and Towns: And when the Emperor rideth through the Country, as he paſſeth thro' Cities and Towns, each Man maketh a fire before his Houſe, and caſteth therein Incenſe, and other things that give good ſmell to the Emperor. And if any Men

of

of Religion that are Chriſtian Men dwell near where the Emperor cometh, they meet him with Proceſſion, with Croſs and Holy-Water, and they ſing *Veni creator Spiritus*, with loud voice: and when he ſeeth them coming, he commandeth the Lords to ride near to them to make way, that the Religious Men may come to him; and when he ſeeth the Croſs, he doth off his Hat that is made of precious Stones, and great Pearls, and that Hat is ſo rich that it is a marvel to tell, and then he inclineth to the Croſs, and the Prelate of the Religious Men ſaith Oriſons before him, and giveth him the Bleſſing with the Croſs, and he inclineth to the Bleſſing full devoutly: and then the Prelate giveth him ſome Fruit, to the number of nine Pears or Apples, or other fruit in a Platter of Gold, and then the Emperor taketh one thereof, and the other he giveth to his Lords: for the manner is ſuch there, that no ſtrange Man may come before the Emperor, but he gives him ſomewhat, after the old Law, that ſaith, *Non accedit conſpectu meo inanis*: that is to ſay, *No Man comes into my ſight empty*. And then the Emperor biddeth thoſe Religious Men that they go forth, ſo that Men of his Hoſt defile them not, and thoſe Religious Men that dwell where the Empreſs or the Emperor's Son cometh, they do in the ſame manner.

CHAP. LXXV. *How the* Caane *is the Mightieſt Lord of all the World.*

THis great *Caane* is the mightieſt Lord of the World, for *Preſter John* is not ſo great a Lord, nor the Soldan of *Babylon*, nor the Emperor of *Perſia*. In this Land a Man hath an hundred Wives, ſome forty, and ſome more, ſome leſs, and they take of their Kin to Wives, all ſave their Siſters, their Mothers and Daughters; and they alſo take their Step-Mother, if their Father be dead: and Men and Women have all one manner of cloathing, ſo that they may not be known: but the Women that are Married, bear a token on their heads, and they dwell not with their Husbands, but he may lye by any as he will; they have plenty of all manner of Beaſts ſave Swine, for they will keep none: and they believe in God that made all things, and yet have they Idols of Gold and Silver, and to thoſe Idols they offer their firſt Milk of Beaſts.

CHAP. LXXVI. Of other Manners of this Country.

THE Emperor the great *Carne*, hath three Wives, and the principal Wife was *Prester John*'s Daughter. And the People of this Country begin to do all their things in the New Moon, and they Worſhip much the Sun and the Moon; thoſe Men ride commonly without Spurs, and they hold it a great Sin to break one bone with another, and to ſpill Milk on the ground, or any other Liquor that Men may drink: and the moſt fault that they may do, is to piſs in the Houſes where they dwell; and he that piſſeth in his Houſe ſhall be ſlain: of that Sin they ſhrieve them to their Prieſts and for their Pennance they give Silver, and the place where they have piſſed ſhall be hallowed, or elſe may no Man come there. And when they have done their Pennance, they ſhall paſs through a fire or two, to make them clean of their Sins When they have eaten, they wipe their hands upon their skirts, for they have no Table-cloths, except it be very great Lords: and when they have all eaten, they put their Diſhes or Platters not waſhed, into a Pot or Cauldron with the Fleſh that is left when they have eaten, untill they will eat another time: and rich Men drink Milk of Mares, Aſſes, or other Beaſts, and other Beverage, that is made of Milk and Water together, for they have neither Beer nor Wine. And when they go to War, they War full wiſely, and each Man of them beareth two or three Bows, and many Arrows, and a great Hatchet. Gentlemen have ſhort Swords, and he that flieth in Battel they ſlay him, and they are ever in purpoſe to bring all the Land in Subjection to them; for they ſay, it is Propheſied that they ſhall overcome by ſhot of Archers, and that they ſhall turn Men to their Law, but they wot not what Men they ſhall be: and it is great peril to purſue the *Tartarians* when they flee, for they will ſhoot behind and ſlay Men as well as before; and they have ſmall Eyes as little Birds, and they are commonly falſe, for they hold not their Promiſe. And when a Man ſhall die among them, they ſtrike a Spear in the Earth beſide him; and when he draweth to the death, they go out of the Houſe till he be dead, then they put him into the Earth in the Field.

CHAP.

CHAP. LXXVII. *How the Emperor is brought unto his Grave when he is Dead.*

AND when the Emperor is dead, they ſet him [illegible] Cart, in the midſt of his Tent; and then ſet before him a Table covered with a Cloth, thereupon they ſet fleſh and other Meat, and a Cup full of Mares Milk, and they ſet a Mare with a Colt by him, and a Horſe Sadled and Bridled, and they lay upon the Horſe Gold and Silver, and all about him they [illegible] great Pit, and with all the things they put him therein, and the Tent, Horſe, Gold and Silver, and all that is about him: and they ſay when he cometh into another World, he ſhall not be without an Houſe, nor Horſe, nor Silver nor Gold, and the Mare ſhall give him Milk, and bring forth more Horſes till he be well ſtored in another World: And one of his Chamberlains or Servants is put with him in the Earth, for to do him Service in the other World; for they believe that when he is dead, he ſhall go to another World, and be a greater Lord there than here and when he is laid in the Earth, no Man may be ſo hardy for to ſpeak of him before his Friend.

CHAP. LXXVIII. *When the Emperor is dead, how they chuſe and make another.*

AND when the Emperor is Dead, ſeven of the Kindred gather them together, and they touch his Son or the next of his Blood, and they ſay thus, we Will, and we Ordain, and we pray thee, that thou wilt be our Lord and Emperor: and he enquireth of them, and ſaith, if ye Will that I Reign over you, then muſt you do all that I bid you. And if I bid that any ſhall be ſlain, he ſhall be ſlain: and they anſwer all with one loud voice, All that ye bid ſhall be done Then ſays the Emperor, from henceforth, my Word ſhall cut as my Sword: and then they ſet him in a Chair and Crown him, and then all the good Towns thereabout ſend to him Preſents, ſo much, that he ſhall have more than an hundred Camels laden with Gold and Silver, beſide other Jewels that he ſhall have of Lords, as precious Stones and Gold without number, and Horſes, and rich Cloaths of Camacas and Tarius, and ſuch other.

CHAP.

CHAP. LXXIX. *What Countries and Kingdoms be next to the Land of* Cathay, *and the Fronts thereof.*

THis Land of *Cathay* is in *Aſia* the deep, and this ſame Land reacheth towards the Weſt upon the Kingdom of *Sercie*, the which pertain'd ſome time to one of the Three Kings that went to ſeek our Lord at *Bethlehem*; and all thoſe that came of this Kin are Chriſtian Men. Theſe Men of *Tartary* drink no Wine. In the Land of *Coroſayme*, that is, at the North ſide of *Cathay*, is a very great plenty of Goods, but no Wine, the which hath at the Eaſt ſide, a great Wilderneſs that laſteth more than a hundred days Journey, and the beſt City of that Land is called *Coroſayme*: And after the Name of that City is the Land called: and Men of this Land are good Warriours, and hardy; and thereby is the Kingdom of *Comayne*, this is the moſt and the greateſt Kingdom of the World, but is not all inhabited; for in one place of the Land is ſo great cold, that no Man may dwell there for cold: and in another place is ſo great heat, that no Man may dwell there: and there are ſo many Faiths, that a Man cannot tell on what ſide he may turn him: and in this Land are few Trees bearing Fruit. In this Land Men lie in Tents, and they burn Dung of Beaſts for lack of Wood. This L[illegible] deſcendeth toward *Pruſie* and *Ruſie*, and through this Land runneth the River *Echel* that is one of the greateſt Rivers of the World, and it is frozen ſo hard every year, that Men fight thereupon in great Battels on Horſe, and Foot-men more than a hundred thouſand at once. And a little from that River is the great Ocean, that they call *Maure*; and between this *Maure* and *Aſpy* is a very ſtrait paſſage to go toward *Inde*, and therefore King *Alexander* did make there a City that Men call *Alexandry*, for to keep that Paſſage, ſo that no Man may paſs unleſs he have leave, and now is that City called *Port de Fear*, and the Principal City of *Comaine* is called *Saruchis*, that is one of the three ways to go to *Inde*; but through this way may not Men go, unleſs it be in Winter, and this paſſage is called *Berbent*. And another way is to go from the Land of *Tulkeſcon* through *Perſia*: In this way are many days Journey in a Wilderneſs. And the third way is that that cometh from *Coſmane*, and goeth through the great City,

and

and through the Kingdoms of Aldachore.
ſtand, that all theſe Kingdoms and Lordſhips unto *Perſia*, are holden of the *Caane* and many other, and therefore he is a great Lord of Men and of Land.

CHAP. LXXX. *Of other ways coming from Cathay toward the Greek Sea, and of the Emperor of Perſia.*

NOW that I have ſhewed the Land toward the North, to come from the Lands of *Cathay* to the Lands of *Pruſie* and *Ruſie*, where Chriſtian Men dwell; Now ſhall I ſhew unto you of other Lands and Kingdoms, in coming down from *Cathay* to the Greek Sea, where Chriſtian Men dwell: and foraſmuch as next the great *Caane* of *Cathay*, the Emperor of *Perſia* is the greateſt Lord, therefore I ſhall ſpeak of him; and they ſhall underſtand, that he hath two Kingdoms the one beginneth Eaſtward, and it is the Kingdom of *Turkeſcor*, and it laſteth Weſtward to the Sea of *Caſpy*, and Southward to the Land of *Inde*. This Land is great and plain, and well Manned, with good Cities, but two moſt principal, the which are called *Bacirida*, and *Sormaguant*. The other is the Kingdom of *Perſia*, and laſteth from the River of *Piſon*, unto great *Armony*, and Northward unto the Sea of *Caſpy*, Southwards to the Land of *Inde*; and this is a full plenteous Country, and a good: In this Land are three principal Cities, *Naſſabor*, *Saphen*, and *Sermeſſe*.

CHAP. LXXXI. *Of the Land of* Armony, *which is a good Land, and of the Land of* Middy.

THen is the Land of *Armony*, in the which was ſometimes three Kingdoms: that is a good Land and plenteous, and it beginneth at *Perſia*, and laſteth Weſtward to *Turkey* in length, and in breadth laſteth from the City of *Alexander* (that now is called *Port de Fear*) unto the Land of *Middy*. In this *Armony* are many fair Cities, but *Canriſſy* is moſt of Name. Then is the Land of *Middy*, and it is very long and not broad, and beginneth Eaſtward to the Land of *Perſia*, and *Inde* the leſs, and laſteth Weſtward to the Kingdom of *Chaldee*, and Northward to little *Armony*: In this *Middy* are many great Hills and little Plains, and there dwell Saraſins and other manner of Men, than Men call *Cordiner* and *Kermen*.

CHAP.

CHAP. LXXXII. *Of the Kingdom of Georgy and Abcan, and many Marvels.*

THen next is the Kingdom of *Georgy* that beginneth Eaſtward at a great Hill, that Men call *Abior*: this Land lafteth from *Timky* to the great Sea, and to the Land of *Middy*, and to great *Armony*; and in this Land are two Kingdoms, one of *Abcan*, and another of *Georgy*; but he of *Georgy* is in ſubjection to the great *Caane*, but he of *Abcan* hath a ſtrong Country, and defendeth him well againſt the Enemies: And in this Land of *Abcan* is a great marvel, for there is a Country in this Land that is near three days Journey in length, and it is called *Hampton*, and that Country is all covered with darkneſs, ſo that it hath no light, that no Man may ſee there, and no Man dare go into that Country for darkneſs, and nevertheleſs Men of that Country thereby ſay, that they may ſometime hear therein the voices of Men and Horſes crying, and Cocks crow, and they know well that Men dwell there, but they know not what manner of Men: and they ſay this darkneſs came thro' the work of God, that he did for Chriſtian Men there. For there was a wicked Emperor that was of *Poy*, and was called *Saures*, and he purſued ſome time the Chriſtian Men to deſtroy them, and did make them do Sacrifice to his falſe Gods, for in that Country dwelleth many Chriſtian Men, the which left all their Goods and Cattel, and Riches, & went to *Greece*: & when they were all in a great Plain that is called *Mecon*, the Emperor and his Men came to ſlay the Chriſtian Men, and then the Chriſtian Men kneeled down and prayed to God, and anon came a thick Cloud and covered the Emperor and all his Beaſts, ſo that he might not go away, and ſo they dwelt in darkneſs, and they never came out after: and the Chriſtian Men went forward as they would; and therefore they ſay thus, *A Domino factum eſt iſtud, & eſt mirabile in oculis noſtris*: that is to ſay, *Of our Lord is this done, and it is marvellous in our Eyes.* Out of this Land cometh a River whereby Men may ſee by good tokens that Men dwell therein.

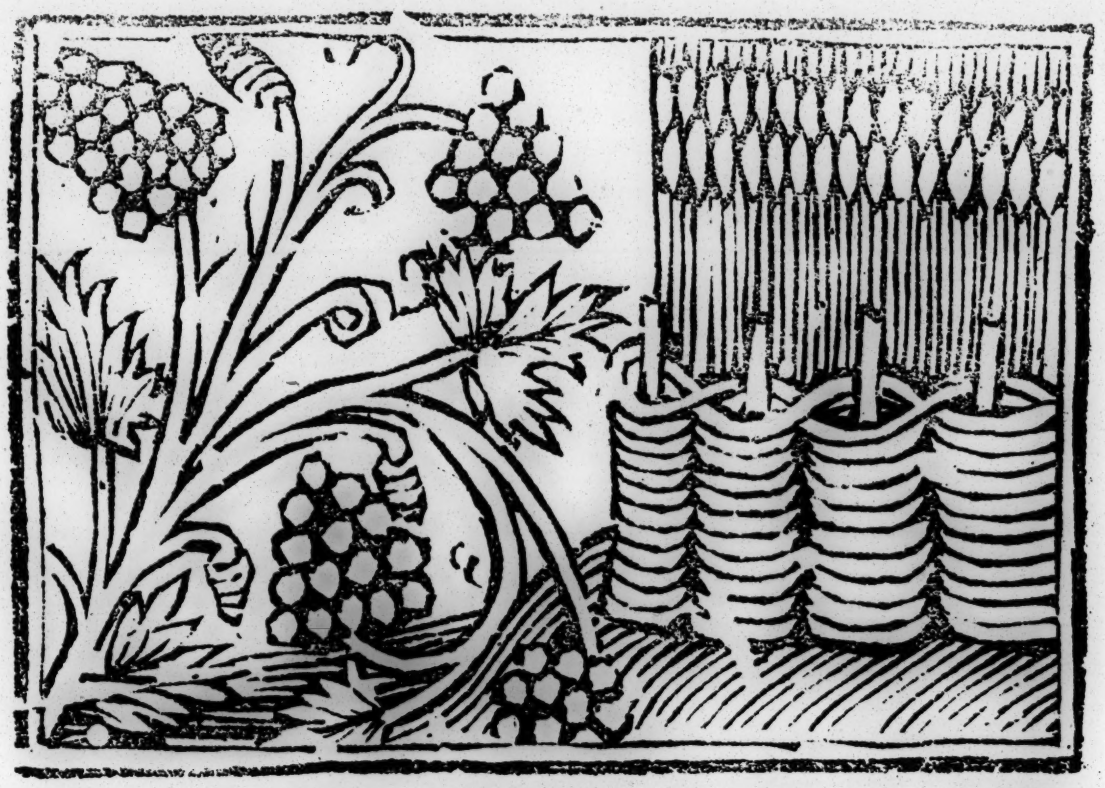
CHAP. LXXXIII. *Of the Land of Turky, and divers other Countries, and of the Land of Mesopotamia.*

THE next is the Land of *Turky*, that reacheth to great *Armony* and therein are many Countries, as *Capedoce*, *Saure*, *Brikes* *Queccion*, *Patyn*, and *Geneth*: in each one of these Countries are many good Cities, and it is a plain Land, with few Hills and Rivers. And then is the Kingdom of *Mesopotamia*, that beginneth Westward at the River of *Tygre*, at the City that Men call *Mosel*, and it lasteth Westward to the River *Euphrates*, to a City that Men call *Rochaim*, and Westward from high *Armony*, unto the Wilderness of *Inde* the less, and it is a good Land and plain, but there is few Rivers, and there is but two Hills in that Land, the one is called *Simar*, and the other *Lison*, and it reacheth unto the Land of *Chaldee*.

CHAP. LXXXIV. *Of divers Countries, Kingdoms, and Isles, and Marvels beyond the Land of* Cathay.

NOW have I said and spoken of many things on this side of the great Kingdom of *Cathay*; of whom many are obeysant to the great *Caane*. Now I shall tell of some Lands, Countries, and Isles, that are beyond the Land of *Cathay*. Who so goeth from *Cathay* to *Inde* the High and the Low, he shall go through a Kingdom that Men call *Cadissen*, and it is a great Land: there groweth a manner of Fruit as it were Guords, and when it is ripe, Men cut it asunder, and they find therein a Beast as it were of flesh, bone and blood, as it were a little Lamb without Wool, and Men eat the Beast and Fruit also, and sure it seemeth very strange. Nevertheless, I said to them, that I held that for no marvel, for I said that in my Country are Trees that bear Fruit that become Birds flying, and they are good to eat, and that that falleth on the Water, liveth, and that that falleth on the Earth, dieth; and they marvelled much thereat In this Land, and many other thereabout, are Trees that bear Cloves, and Nutmegs, and Mace, and many other Spices; and there be Vines that bear so great Grapes, that a strong Man shall have enough to bear a Cluster of Grapes. In that same Land are the Hills of *Caspy* that Men call *Uber*, and inclosed within those Hills

are the Jews of the Ten Kinds, that Men call *Gog* and *Magog*, and they may come out on that ſide; there were incloſed twenty two Kings, with their Folk, that dwelleth between the Hills of *Syche*: and King *Alexander* chaſed them thither among thoſe Hills, for he truſted to have incloſed them there, through the working



Men, but he might not; and when he ſaw he might not, he prayed to God that he would fulfill that which he had begun: God heard his Prayer, and incloſed the Hills all about them, but at one ſide, and there is the Sea of *Caſpy*. Here ſome Men might ask, if there be a Sea on one ſide, why go they not out there? thereto anſwer I, That altho' it be called a Sea, it is not a Sea, but a Pool ſtanding among Hills, and it is the greateſt Pool of all the World; and though they go over that Pool, yet they know not where to arrive, for they can ſpeak no ſpeech but their own: and ye ſhall underſtand that thoſe Jews which dwell among the Hills have no Law among them, and yet they pay Tribute for their Land to the Kings of *Armony*: and ſometime it is ſo, that ſome of thoſe Jews go over the Hills, but many may not paſs there together, for the Hills are ſo great and high. Nevertheleſs Men ſay in that Country thereby, that in the time of Antichriſt they ſhall do much harm to Chriſtian Men, and therefore all the Jews that dwell in divers parts of the World, learn to ſpeak Hebrew, for they hope that theſe Jews, that dwell among the Hills aforeſaid, ſhall come out of the Hills,

and

and ſpeak all Hebrew, and nothing elſe, and then that theſe Jews ſpeak Hebrew to them, and lead them into Chriſtendom for to deſtroy Chriſtian Men. For theſe Jews ſay they know, by their Propheſies, that thoſe Jews that are among thoſe Hills of *Caſpy*, ſhall come out, and Chriſtian Men ſhall be in their Subjection, as they be under Chriſtian Men now. And if ye will know how they ſhall find the Paſſage out as I have underſtood, I ſhall tell you. In the time of Antichriſt, a Fox ſhall make his Den in the ſame place where King *Alexander* did make his Gates, and he ſhall dig in the Earth ſo long till he pierce it through, and come among the Jews; and when they ſee the Fox, they ſhall have great marvel of him, for they never ſaw ſuch a Beaſt, but other Beaſts they have among them many: and they ſhall chaſe this Fox and purſue him until that he be fled again into his Hole that he come from, and then ſhall they dig after him, until they come to the Gates that *Alexander* did make of great Stones well laid with Mortar; then ſhall they break thoſe Gates, and they ſhall find the way forth.

CHAP. LXXXV. *Of the Land of* Bactrie, *and of many Griffons and other Beaſts.*

FRom this Land Men ſhall go unto the Land of *Bactrie*, where are many wicked Men and Cruel: in this Land are Trees that bear Wool, as it were Sheep, of which they make Cloath. In this Land are Ypotains that dwell ſometime on Land, and ſometime on Water, and are half a Man and half a Horſe, and they feed on Men, when they may get them. In this Land are many Griffons more than in other places, and ſome ſay they have the body before as an Eagle, and behind as a Lion; and it is true, for they be made ſo; but the Griffon hath a body bigger than eight Lions, and ſtronger than 100 Eagles. for certainly he will bear to his Neſt flying, a Horſe and a Man upon his back, or two Oxen yoked together as they go to Plough, for he hath long nails on his feet as great as it were Horns of Oxen, and of thoſe they make Cups there to drink with, and of his Ribs they make Bows to ſhoot with.

CHAP. LXXXVI. *Of the way to go to* Prester John's *Land, which is Emperor of* Inde.

FRom this Land of *Bactrie*, Men go in many days Journey to the Land of *Prester John*, that is a great Emperor of *Inde*, and Men call his Land the Isle of *Pantrore*. This Emperor *Prester John*, holdeth a great Land and many good Cities and Towns. In this Kingdom are many good Isles and large: for the Land of *Inde* is parted into Isles. Because of great Rivers that come out of Paradise; and also in the Sea are many great Isles. The best City that is in the Isle of *Pantrore* is called *Nile*, that is a noble City and a Rich. *Prester John* hath under him many Kings, and divers Lords, and his Land is good and rich; but not so rich as the Land of the great *Caane*, for Merchants come not so much thither as they do into the Land of the great *Caane*, for it is too long a Journey. And also they find in that Isle of *Cathay* all things that they have need of, as Spicery, Cloath of Gold, and other Riches; and altho' they might have better cheap in the Land of *Prester John* than in the Land of *Cathay*, and more fine, nevertheless they will not go thither by reason of the length of the Journey, and great Perils on Sea: for there are many places in the Sea where are many Rocks of a Stone that is called Adamant: the which of his own kind draweth to him all manner of Iron; and therefore there may be no Ships that have Iron nails pass but it draweth them to it, and therefore they dare not go into that Country with Ships, for fear of the Adamant I went once into that Sea, and saw as it had been a great Isle of Trees, stocks, and branches growing, and the Shipmen told that those were great Ships that abode there through the vertue of the Adamants: and of things that were in the Ships, whereof these Trees sprung and waxed; and such Rocks are there many in divers places of the Sea, and therefore dare there no Shipmen pass that way. And another thing also is that they fear the long way; and therefore they go most to *Cathay*, and that is nearer unto them. And yet it is not so near, but that from *Venice* or *Gene*, by Sea to *Cathay* is eleven or twelve Months Journey. The Land of *Prester John* is long, and Merchants pass thither

through

through the Land of *Perſia*, and come into a City that Men call *Hermes*, for a Philoſopher that was called *Hermes* founded it, and then paſs an Arm of the Sea, and come to another City that Men call *Saboth*, and there find they all Merchandizes, and Popinjays as great plenty as Larks in our Country. In this Country is little Wheat or Barley, and therefore they eat Rice, Milk, Cheeſe, and other Fruits. This Emperor *Preſter John*, Wedded commonly the Daughter of the great *Caane*, and the great *Caane* his Daughter. In the Land of *Preſter John* is many ſtrange things and many precious Stones ſo great and large, that they make of them Veſſels, Platters, and Cups, and many other things, of which it were too long to tell: but ſomewhat of his Law and of his Faith I ſhall tell you.

CHAP. LXXXVII. *Of the Faith and Belief of* Preſter John; *but he hath not all the full Belief as we have.*

THis Emperor *Preſter John* is Chriſtened, and a great part of his Land alſo, but they have not all the Articles of our Faith; but they believe well in the Father, the Son, and the Holy Ghoſt, and they are very devout, and true one to another, and they make no force of Cattel, and he hath under him Seventy Two Provinces and Countries, and in each one is a King, and thoſe Kings have other Kings under them. And in this Land are many marvels; for in this Land is a gravelly Sea, that is of Sand and Gravel, and no drop of water, and it ebbeth and floweth with very great waves as another Sea doth, and it is never ſtanding ſtill, and never in reſt; and no Man can paſs to the Land beyond it. And altho' there be no Water in the Sea, yet Men may find therein very good Fiſh, and of other faſhion and ſhape than are in any other Sea; and alſo they are of a very good taſte, and ſweet, and good to eat; and three days journey from that Sea, are many great Hills, through which runneth a great Flood that cometh from Paradiſe, and it is full of precious ſtones, and no drop of water, and it runneth with great Waves into the gravelly Sea: and this flood runneth three days in the Week ſo faſt, that it carrieth great ſtones of the Rock with it, that make ſuch Noiſe, and as ſoon as they come into

the Gravel Sea, they are no more ſeen; and in thoſe three days, when it runneth thus, no Man dare come in it; but the other days Men go therein when they will. And ſo beyond that Flood toward the Wilderneſs is a great Plain among Hills all Sandy and Gravelly, and in that Plain groweth Trees, that at the riſing of the Sun each day, begin to grow, and ſo grow they till mid-day, and bear Fruit; but no Man dare eat of that Fruit, for it is a manner of Iron and after mid day it turneth again to the Earth; ſo that when the Sun goeth down, it is nothing ſeen and ſo doth it every day: and there is in that Wilderneſs many wild Men with Horns on their Heads, very hideous, and they ſpeak not, but rout as Swine: And in that Country are many Popinjays, that they call in their Language *Piſtake*, and they ſpeak through their own kind, partly as a Man, and thoſe that ſpeak well have long Tongues and large, and on every foot five Toes, but there are ſome that have three Toes, but thoſe ſpeak not, or very ill.

CHAP. LXXXVIII. *Of another Iſland, where alſo dwelleth good People therein, and is called* Synople.

THen is there another Iſle that is called *Synople*, wherein alſo are good People and true, and full of good Faith, and they are much like in their living to the Men beforeſaid, and they go all naked: into that Iſland came King *Alexander*, and when he ſaw their good Faith and Truth, and their good Belief, he ſaid he would do them no harm, and bid them ask of him Riches, or any thing elſe, and they ſhould have it. And they anſwered, that they had Riches enough when they have meat and drink to ſuſtain their Bodies; and they ſaid alſo, that riches of this World are nought worth; but if it were ſo that he might grant them that they ſhould never die, that would they pray him. And *Alexander* ſaid, that might he not do, for he was mortal, and ſhould die as they ſhould. Then ſaid they, why art thou ſo proud, and wouldſt win all the World, and have it in Subjection, as it were a God, and haſt no term of thy Life, and thou wilt have all Riches of the World, the which ſhall forſake thee, or thou forſake them, and thou ſhalt bear nothing with thee, but it ſhall remain to others; but as thou wert born naked,

naked, ſo ſhall thou be done in Earneſt. And when he was greatly aſtoniſhed at this Speech. And though it be ſo that they have not the Articles of our Faith, nevertheleſs I believe that God liketh their Service as he did of *Job* that was a Paynim, the which he held for his true Servant and many other. I believe verily that God loveth all thoſe that love him, and ſerve him meekly and truly, and that deſpiſe the vain-glory of the World, as theſe Men do, and *Job* did: and therefore ſaid our Lord through the mouth of the holy Prophet *Eſay*, *Ponam eis multiplices leges meas*: that is to ſay, *I ſhall put Laws to them in many manners*: And the Goſpel ſaith thus, *Alias oves habeo, quæ non ſunt ex hoc ovili*: that is, *I have other Sheep that are not of this Fold*: and thereto accordeth the Viſion that S. *Peter* ſaw at *Joppa*, how the Angel came from Heaven, and brought with him all manner of Beaſts, as Serpents, and divers Fowls, ſaying to S. *Peter*, *Take and eat*: And S *Peter* anſwered, I never eat of any unclean Beaſt: And the Angel ſaid unto him, *Non dicas immunda quæ Deus mundavit*: That is to ſay, *Call thou not thoſe things unclean that God hath cleanſed.* This was done in token that Men ſhould not have any Man in diſdain for their divers Laws, for we know not whom God loveth, and whom God hateth.

CHAP. LXXXIX. *Of two other Iſles, the one is called* Pitan, *wherein be little Men that can eat no Meat: And in the other Iſle the Men are full of Feathers.*

THere is another Iſle that Men call *Pitan*, the Men of this Land Till no Ground, for they eat nothing; and they are ſmall, but not ſo ſmall as Pigmies. Theſe Men live with the ſmell of wild Apples, and when they go far out of the Country, they bear Apples with them; for as ſoon as they loſe the ſavour of Apples, they die: they are not reaſonable, but as wild as Beaſts, and there is another Iſle where the People are Feathered, but their Face and the Palms of their Hands: theſe Men go as well about the Sea as on the Land, and they eat Fleſh and Fiſh all raw: In this Iſle is a River that is two Miles and a half broad, that Men call *Kenemar*.

CHAP. XC. *Of a Rich Man in Preſter John's Land, named* Catolonapes, *and of his Garden.*

ALſo in an Iſle of *Preſter John's* Land, called *Miſcorah*, there was a Man that was called *Catolonapes*, he was rich, and had a fair Caſtle on a Hill, and ſtrong, and he made a Wall about the Hill very ſtrong, and fair, within he had a fair Garden, wherein were many Trees bearing all manner of Fruits that he might find, and had planted therein all manner of Herbs of good ſmell, and they bear Flowers, and there were many fair Wells; and by them was made many Halls and Chambers, well deckt with Gold and Azure, and he had made there divers Stories of Beaſts and Birds that ſung and tuned by Engine or Orbage, as if they had been quick: and he had in his Garden all things that might be to Man's ſolace and comfort: he had alſo in that Garden, Maidens of the Age of Fifteen Years, the faireſt that he might find, and Men children of the ſame age, and they were cloathed with Cloath of Gold, and he ſaid that they were Angels, and he cauſed to be made certain Hills, and encioſed them about with precious Stones of Jaſper and Cryſtal, and with Gold and Pearl, and other manner of Stones; and he made a Conduit under the Earth, ſo that when he would, the Wells ran ſometime with Milk, ſometime with Wine, and ſometime Honey; and this place he called Paradiſe, and when any young Batchelor of the Country, Knight or Squire, cometh to him for ſolace or ſport, he leadeth them into his Paradiſe, and ſheweth them theſe things, as the Songs of Birds, and his Damſels, and Wells: and he did ſtrike divers Inſtruments of Muſick in a high Tower that might be heard, and ſaid, they were Angels of God, and that place was Paradiſe, that God had granted to thoſe that believed, when he ſaith thus, *Dabo vobis terram fluentem lacte & melle*: That is, *I will give you a Land flowing with Milk and Honey*: And then this Man did make theſe Men drink a manner of drink, by which they were drunken; and he ſaid to them, if they would die for his ſake, when they were dead, they ſhould come to his Paradiſe, and they ſhould be of the age of thoſe Maidens, and ſhould dwell always with them, and he would put them in a fairer Paradiſe, where they ſhould

ſhould ſee God in his Joy, and his Majeſty. And when they granted to do that he would, then he bad them go and ſlay ſuch a Lord, or a Man of the Country that he was wroth with, and that they ſhould have no fear of any Man: and if they were ſlain themſelves for his ſake, he would put them into his Paradiſe, when they were dead. And ſo went thoſe Batchellors to ſlay great Lords of the Country, and were ſlain themſelves, in hope to have that Paradiſe; and thus was he avenged of his Enemies through his deceit: And when Rich Men of the Country perceived his Cauſel and Malice, and the Will of this *Catolcnapes*, they gathered themſelves together and aſſailed the Caſtle, and ſlew him, and deſtroyed all his Goods, and his fair places, and Riches that were in his Paradiſe; and the place of the Walls are there yet, and ſome other things; but the Riches are gone: and it is not long ago ſince it was deſtroyed.

CHAP. XCI. *Of a Perillous Valley that is beſide the River* Piſon.

AND a little from this place, on the left ſide, beſide the River of *Piſon* is a great Marvel: there is a Valley between two Hills, and that is four Miles long, and ſome Men call it the Valley Enchanted, ſome the Valley of Devils, ſome the Valley Perillous; and in that Valley are many Tempeſts, and a great noiſe very hideous both day and night, and a ſound as it were a noiſe of Tabers and Trumpets, as it were a great Feaſt. This Valley is full of Devils, and hath been always, and Men ſay there is an entry to Hell.

In this Valley is much Gold and Silver, whereof many Chriſtian Men, and others, go thither for deſire of that Gold and Silver, but few of them come out again, for they are anon ſtrangled with Devils: And in the midſt of that Valley, on a Rock is a Viſage, and the head of a Fiend bodily, very hideous and dreadful to ſee, and there is nothing ſeen but the head and the ſhoulders, but there is no Chriſtian Man or other in the World, ſo hardy but that he would be greatly afraid to behold it; for he beholdeth each Man ſo ſharply and his Eyes are ſo ſtaring, and ſparkling as fire, and he changeth ſo often his Countenance, that no Man dare come near for all the World; and

of his Nose cometh great plenty of Fire of divers colours; and sometimes it the fire so stinking that no Man may suffer it: but always a good Christian Man, and one that is stedfast in the Faith, may go thereto without harm, if they call to God only, for forgiveness of their sins, then shall the Devils have no power over them. And ye shall understand that when my Fellows and I were in that Valley, we had very great doubt if we should put our Bodies in a venture to go through it, and some of my Fellows agreed thereunto, and some would not; and there were in our Company two Fryars Minors of *Lombardy*, who said, if any of us would go in, they would also; as they had said, so upon trust of them, we said that we would go, and we did make our Prayers to God for our safeguard and so we went in fourteen Men, and when we came out, we were but ten; and we knew not whether those four were lost there, or whether they turned again, but we saw them no more: others of our Company that would not go in with us, went about another way to be before us, and so they were, but we went through the Valley, and saw there many strange things, as Gold, Silver, Precious Stones, and Jewels, great plenty, as we thought; whether they were so or no, I know not, for Devils are so subtle and false, that they many times make a thing to seem that it is not, for to deceive Men: and therefore I would touch nothing for fear of Enemies that I saw there, in many likenesses, some of dead bodies, that I saw lie in the Valley, but I dare not say that they were all bodies, but they were bodily shapes through making of Devils, and we were often thrown down to the Earth by Wind, Thunder, and Tempest, but God helpt us always and so passed we through that Valley without peril or harm, Thanks be to God.

CHAP. XCII. *Of an Island where dwell People as great as Gyants, of eight and twenty, or thirty foot of length, and of other things.*

AND beyond that Valley is a great Isle, where be People as big as Gyants, of eight and twenty foot long, and they have no cloathing but Beasts Skins that hang on them, and they eat no Bread but raw Flesh, and they drink Milk, and they have no Houses,

Houſes, and they gladlier eat Mans fleſh than other: And Men told us, that beyond that Iſle is another, wherein are greater Gyants of forty five or fifty foot long, ſome fifty cubits long, but I ſaw them not: And among thoſe Gyants are great Sheep, as if it were young Oxen, and they bear much Wool: theſe Sheep have I ſeen many times.

Another Iſle there is Northward, where are many evil and foul Women, but they have precious Stones in their Eyes, and they have ſuch force that if they behold any Man with wrath, they ſlay them with beholding, as the Baſilisk doth. Another Iſle is there, of fairer People and good, where the Cuſtom is ſuch, the firſt night that they are Wedded, they take a certain Man, that is ordained therefore, and let him lie by their Wives to have their Maidenheads, and they give him a great reward for his pains; and thoſe Men are called Gadlybrien: for Men of that Country hold it a great thing to make a Woman no Maiden: and if it be ſo that the Husband find her a Maiden the next night after (for peradventure he that lay by her was drunken, or for ſome other cauſe) the Husband ſhall complain of him to the Lawyers that he has not done his devoir, and he ſhall be grievouſly puniſhed and chaſtiſed; but after the firſt night they keep their Wives well, that they ſpeak not with thoſe Men. And I asked what was the cauſe why they had that Cuſtom; and they ſaid, heretofore Men lay with their Wives firſt, and no other, and their Wives had Serpents in their Bodies, and ſtung their Husbands in the Yard or on their Bodies, and ſo were many Men ſlain, and therefore they had that Cuſtom to let other Men have their Maidenheads, for fear of death: and thus they ſuffer them to aſſay the paſſage ere they adventure.

CHAP. XCIII. *Of Women which make great Sorrow when their Children are Born, great Joy when they are Dead.*

ANother Iſle there is, where Women make great ſorrow when their Children are born, and when they are dead they make great joy, and caſt them into a great fire and burn them: And they that love well their Husbands, when they are dead, they caſt them into the fire and burn them; for they ſay that fire ſhall make them clean of all filth and vices; and they ſhall

be clean in another World; and the cauſe why they weep when their Children are Born, and that they joy at their Death is, they ſay a Child when it is Born cometh into this World to have Travel, Sorrow and Heavineſs, and when they are dead, they go to Paradiſe, where Rivers are of Milk and Honey: And there is Life, and Joy, and plenty of Goods without Travel or Sorrow. In this Iſle they Elect their Kings by Voices; and chuſe him not for his Riches, and Nobleneſs, but him that is of good Condition, and moſt Righteous and True, that Judgeth every Man truly, little and much, after their Treſpaſs; and the King may Judge no Man to Death, without Counſel of his Barons, and that they all aſſent. And if it be ſo that their King do a great Treſpaſs; as ſlay a Man, or ſuch like, he ſhall die alſo, but he ſhall not be ſlain, but they Charge and Command that no Man be ſo hardy as to keep him Company, nor to ſpeak to him. nor give him meat nor drink; and thus he dieth: for they ſpare no Man that hath done a Treſpaſs, for Love, Lordſhip, Riches, nor Nobleneſs, but they do him right as he hath deſerved.

CHAP. XCIV. *Of an Iſland where Men Wed their own Daughters and Kinſwomen.*

THere is another Iſle where is that great plenty of People, and they never eat fleſh of Hares, nor of Hens, nor of Geeſe, yet is there many of them, but they eat of all other Beaſts, and they drink Milk. In this Country they wed their own Daughters, and other of their Kin, as them liketh: and if there be ten or eleven Men in one Houſe, each one of their Wives ſhall be common to other, and at night one have one of their Wives, and another night another: and if ſhe have any Child, ſhe may give it to whom ſhe will, ſo that no Man knoweth it to be his. In this Land, and many other places of *Inde*, are many Crocodiles, that is a manner of long Serpent; and on nights they dwell on Water, and on days they dwell on Land and Rocks, and they eat not in Winter. Theſe Serpents ſlay Men, and eat them weeping, and they have no Tongue.

In this Country and many other, Men caſt ſeed of Cotton, and ſow it each Year, and it groweth as it were ſmall Trees, and they

they bear Cotton. In *Ardy* is a kind of Beasts that Men call Gerfants, that is a fair Beast, and he is higher than a great Courser or Steed, but his Neck is near twenty Cubits long and his Tail like a Hart, and he may look over an high House. And there are many Camelions, that is a little Beast, and he never eateth or drinketh, and he changeth his colour often, for sometime he is of one colour, and sometime of another, and he may change him into all colours that he will, save black and red. There are many wild Swine of many colours, and as great as Oxen, and they are spotted as it were small Fawns; and there are Lions all white, and there be other Beasts, as great as Steeds, that Men call Lamborans. And some Men call them Tonts, and their head is black, and three long Horns in his Front, as cutting as sharp Swords, and he chaseth and will slay Elephants. And there is many other manner of Beasts, of whom it were too long to write all.

CHAP. XCV. *Of an Isle where dwell good People and true.*

THere is another Island good and great, and plenteous, where are good Men and true, and of godly life after their Faith, and though they be not Christians, nevertheless of kind they are full of good Vertues; and they fly Vices, and all Sin and Malice, for they are not Envious, Proud, Covetous, Letcherous, nor Gluttonous, and they do unto another Man that they would he did to them, and they fulfill their Commandments, and they take no force of Riches, nor of having; and they swear not, but they say Yea, and Nay, for they say he that sweareth will deceive his Neighbour: and some Men call this Isle the Isle of *Bragamen*, and some call it the Land of Faith; and through it runneth a great River, that Men call *Thebe*; and generally all Men in those Isles, and other thereby, are truer and wiser than in other Countries: in this Isle are no Thieves, Murderers, nor Beggars. And forasmuch as they are so true, and so good, there is no Tempest nor Thunder, War, Hunger, nor Tribulation: and thus it seemeth well that God loveth them well, and he is well pleased with their deeds: and they believe in God that made all things, and him they Worship; and they live so temperately in meat and drink, that they live very long,

and

and many of them die without ſickneſs, and their Life faileth them with Age.

CHAP. XCVI. *How King* Alexander *ſent his Men to win that Land.*

SOme time *Alexander* ſent Men to win that Land. And they ſent him Letters that laid thus: What behoveth it a Man to have all the World, that is not content therewithal? Thou ſhalt find nothing at all in us. Why ſhouldeſt thou make War upon us? For we have no Riches nor Treaſure, and all the Cattle of our Country are common; our Meals that we eat are our Riches, and inſtead of Gold and Silver, we make our Treaſure, Peace, and Concord, and Love, and we have nought but a Cloth upon our Bodies: our Wives are not arrayed Richly to pleaſe, for we hold it a great folly for a Man to trim up his Body with coſtly Apparel, to make it ſeem fairer than God made it. We have been evermore in Peace till now that thou wilt diſinherit us. We have a King among us, not for need of the Law, nor to Judge any Man, for there are no Treſpaſſers among us; but all only, to learn us to be obedient to him; and ſo mayeſt thou take from us but our good Peace. And when King *Alexander* ſaw this Letter, he thought he ſhould do too much harm if he troubled them, and ſent to them, that they ſhould keep well their good manners and have no dread of him.

CHAP. XCVII. *How the Emperor* Preſter John, *when he goeth to Battel, hath three Croſſes of fine Gold borne before him.*

THE Emperor *Preſter John* when he goeth to Battle, hath no Banner borne before him, but he hath borne before him three Croſſes of fine Gold, large and great, and richly ſet with precious Stones; and for to keep each Croſs he ordaineth a thouſand Men of Arms, in manner as Men keep a Standard in other Countries: and he hath Men without number, when he goeth to any Battle againſt any other Prince. And when he hath no Battle, but rideth to take the Air, then hath he borne before him but a Croſs of a Tree not painted, and without Gold or precious Stones, and all plain, in token that our Lord Jeſus Chriſt ſuffered Death on a Croſs of Tree. And alſo he hath borne before him a Veſſel full of Jewels and Gold, and precious Stones,

Stones, in token of his preſent Mortality: and of his Pride hath borne before him likewiſe a Plate of Gold full of Earth, in token that all Lordſhip and Nobleneſs ſhall turn to nought, and all Fleſh ſhall turn to Earth.

CHAP. XCVIII. *Of the moſt Reſident place of* Preſter John, *which is in a City called* Suſe.

AND he dwelleth commonly at the City of *Suſe*, and there is his principal Palace, and it is ſo rich that it is ſtrange to tell: for about the principal Tower of the Palace are two pomels of Gold all round, and each one of theſe, hath two Carbuncles, great and large, that ſhine very clear in the night and the principal Gates of this Palace are of precious Stones, that Men call Sardine, and the Borders of the Barrs are Ivory, the Windows of the Hall and Chambers are of Cryſtal, the Tables they eat on are ſome of Emralds, ſome of Mayk, ſome of Gold and precious Stones, and the Pillars that bear the Table, of ſuch Stones alſo; and the Stairs on the which the Emperor goeth up to his Table where he ſitteth at meat, one is of Maſtick, another of Cryſtal, and another of green Jaſpy, another of Diaſper, another of Sardine, another of Cornelion, another of Senton, and that he ſetteth his foot upon is of Cryſolites, and all theſe Stairs are bordered with fine Gold and well ſet with great Pearls, and other precious Stones; and the ſides of the Table are Emralds, bordered with Gold and with precious Stones: the Pillars in his Chamber are of fine Gold, with many Carbuncles and other ſuch Stones that give great light in the night: and though the Carbuncles give great light, nevertheleſs there burneth twelve great Veſſels of Cryſtal full of Balm, to give good ſmell, and to drive away evil Air. The frame of his Bed is all Saphire, well bound with Gold, to make him ſleep well, and for to deſtroy Lechery, for he will not lye by his Wife but thrice a Year, after the Seaſons, and that only for getting of Children. And he hath alſo a fair Palace in the City of *Niſe* where he dwelleth when he will: but the Air there is not ſo temperate as it is in the City of *Iuſe*. And he hath every day in his Court more than thirty thouſand Men, beſide comers and goers; but thirty thouſand there, or in the Court of the great *Caane*, ſpend not ſo much as twelve thouſand in our Country. He hath evermore eight Kings in his Court to ſerve him, and each one of them

them ſerveth a Month, and with theſe Kings ſerve always ſeventy two Dukes, and three hundred Earls; and every day in his Court twelve Arch-Biſhops, and twenty Biſhops. The Patriarch of S. *Thomas* is as it were a Pope; and the Arch-Biſhops, Biſhops, and Abbots, all are Kings in that Country; and ſome one of the Lords is Maſter of the Hall, ſome of the Chamber, ſome Steward-Marſhals, and other Officers; and thereby he is richly ſerved, and his Land extendeth in breadth four Months Journey, and it is of length without meaſure.

CHAP. XCIX. *Of the Wilderneſs wherein groweth Trees of the Sun and of the Moon.*

AND beyond this place is a great Wilderneſs, as Men that have been there ſay. In the Wilderneſs, as Men ſay, are the Trees of the Sun and the Moon, that ſpake to *Alexander*, and told him of his Death: and Men ſay, that thoſe that keep thoſe Trees and eat of the Fruits of them, live four or five hundred Years, through the vertue of the Fruit: and we would gladly have gone thither; but I think that an hundred thouſand Men of Arms could not paſs that Wilderneſs for the plenty of Wild Beaſts, as Dragons, Serpents that ſlay Men when they paſs that way. In this Land are many Elephants, both white and blue, without number, and Unicorns, and Lions of many colours. Many other Iſles are in the Land of *Preſter John*, that were too long to tell, and much Riches, and of precious Stones great plenty. I have heard ſay why this Emperor is called *Preſter John*, and for thoſe that know it not I will declare. Some time there was an Emperor, a Noble Prince and a Valiant, and he had many Chriſtian Knights with him, and the Emperor thought he would ſee the Service in the Chriſtian Churches, and then was Churches of Chriſtendom in *Turkey*, *Sury*, and *Tartary*, *Hieruſalem*, *Paleſtine*, *Araby* and *Alapy*, and in all the Land of *Egypt*: and this Emperor came with a Chriſtian Knight into a Church of *Egypt*, and it was on a Saturday after *Whit-Sunday*, when the Biſhop gave Orders, and he beheld the Service, and asked of the Knight what People thoſe ſhould be that ſtood before the Biſhop; and the Knight ſaid they ſhould be Prieſts: And he ſaid he would no more be called King nor Emperor but Prieſt,

Priest, and he would have the Name of [illegible] of the Priests, and he was called *John*, and so have all the Emperors since been called *Prester John*. In this Land are many Christian Men, of good Faith and good Law, and they have Priests to sing Service, and they receive the Sacrament as Men of *Greece* do; and they say not otherwise but as the Apostle said, as S. *Peter*, and S. *Thomas*, and other Apostles, when they sung and said *Pater Noster*, and the words with the which the Communion is Sacred; we have many additions of Popes that have been Ordained, of which Men of these Countries know not.

CHAP. C. *Of the great Island and Kingdom called* Taprobane.

TOward the East side of *Prester John*'s Land is an Isle that Men call *Taprobane*, and it is right good and fruitful; and there is a great King and a Rich, and he is obedient to *Prester John*, and the King is always made by Election. In this Isle are two Winters and two Summers, they reap Corn twice in the Year, and Gardens flourish at all times in the Year. There dwelleth good People and reasonable; and many Christian Men among them are full rich; and the Water between the side of *Prester John* and this Isle, is not very deep, for Men may see the ground in many places.

CHAP. CI. *Of two other Isles, one is called* Oriel, *and the other* Argete, *wherein are many Gold Mines.*

THere are more Eastward two other Isles, the one is called *Oriel*, and the other *Argete*: of which, all the Land is full of Mines of Gold and Silver. In those Isles may Men see no Stars clear shining, but one Star that is called *Canapos*; and the Men see not the Moon but in the last quarter. In that Isle is a great Hill of Gold that Pismires keep, and they part the fine Gold from other that is not fine, and the Pismires are as big as Hounds; so that no Man dare come there for dread of Pismires that would assail them: so that Men cannot dig for the Gold nor get thereof, but by subtilty: and therefore when it is very hot, the Pismires hide themselves in the Earth from morn to noon of the day; and then Men of the Country take Camels and Dromedaries, and other Beasts, and go thither, and lade

them with Gold, and go fast away ere the Pismires come out of the Earth. And other times when it is not so hot that the Pismires hide them not, they take Mares that have Foals, and they lay upon those Mares two long Vessels as it were two long Barrels with the mouth upwards, and drive them thither; and keep their Foals at home; and when the Pismires see these Vessels, they leap thereto, for by kind they leave no Hole nor Pit open, and anon they fill those Vessels with Gold; and when the Men think the Vessels be full, they take the Foals and bring them as near as they dare, and when they whinny, and the Mares hear them, and anon they come to their Foals, and so they take the Gold: for those Pismires will suffer Beasts to come among them, but no Men.

CHAP. CII. *Of the dark Country, and Hills, and Rocks of Stone, nigh to Paradise.*

BEyond the Isles of the Land of *Prester John*, and his Lordship of Wilderness, to go right East, Men shall find nothing but Hills, great Rocks, and other dark Land where no Man may see Day or Night; as Men of that Country say: And this Wilderness and dark Land lasteth to Paradise *Terrestre*, where *Adam* and *Eve* was set, but they were but a little while there, and that is toward the East, at the beginning of the Earth; but that is not our East that we call, where the Sun riseth, for when their Sun riseth there, then it is midnight in our Country, by reason of the roundness of the Earth: for our Lord made the Earth all round in the midst of the Firmament. Of Paradise can I not speak properly, for I have not been there: but that I have heard, I shall tell you. Men say Paradise *Terrestre* is the highest Land of all the World, and it is so high that it toucheth near to the Circle of the Moon, for it is so high that *Noah*'s Flood might not come thereto, which covered all the Earth about.

CHAP. CIII. *A little of Paradise* Terrestre.

THis Paradise *Terrestre*, is inclosed all about with a Wall, and that Wall is all covered with Mos, as it seemeth: and Men may see no stone nor nothing else whereof it is, but in the highest place of Paradise in the midst of it is a Well, that casteth out

out the four Floods that run through divers Lands. The first Flood is called *Pison* or *Ganges*, and that runneth through *Inde*; in that River are many precious Stones, and much *Lignum Aloes* and Gravel of Gold. Another is called *Nilus* or *Giron*, and that runneth through *Ethiopia* and *Egypt*. The third is called *Tygres*, and that runneth through *Assyria* and *Armony* the great. And the fourth is called *Euphrates*, that runneth through *Armony* the less, and *Persia*: And Men say, that the sweet and fresh Waters of the World take their springing of them. The first River is called *Pison*, that is to say, gathering of many Rivers together and falling into one; and some call it *Ganges*, of a King that was in *Inde*, that Men call *Gangeras*, for it runneth through his Land: and this River is in some places clean, in some places troubled, in some places hot, in some places cool. The second River is called *Nilus* or *Giron*, for it is ever troubled: for *Giron* is to say, trouble. The third River is called *Tygree*, that is to say, fast running, for it runneth faster than any of the other, named so of a Beast that Men call *Tygris*, for he runneth fast. The fourth River is called *Euphrates*, that is to say, well bearing, for there groweth many good things upon that River. And ye shall understand that no Man living may go upon that Paradise, for by Land he may not go for wild Beasts that are in the Wilderness, and for Hills and Rocks which no Man may pass: Neither by those Rivers may any Man pass, for they come with so great a Course, and so great Waves, that no Ship may Sail against them. Many great Lords have assayed many times to go by these Rivers into Paradise, but they might not speed in their way; for some died for weariness in Rowing, some were blind, and some deaf with the noise of the Waters; so no Man may pass there but through the special Grace of God. I can tell you no more of that place, which I may speak of, upon mine own sight.

CHAP. CIV. *How* Prester John's *Land lyeth foot against foot to* England.

THese Isles of the Land of *Prester John*, they are under the Earth to us, and they lie foot against foot to *England*: and other Isles there are whoso would pursue them, for to compass the Earth, having the Grace of God to help the way, he might

ſome right to the ſame Countries that he were come of, and come from, and go about the Earth, but for that it asketh ſo long time, and alſo there are ſo many perils to paſs, that few Men aſſay to go ſo; and yet it might be done, for Men come from thoſe Iſles to other Iſles, Coaſting on the Lordſhip of *Preſter John*, which Men call *Caſſay*, and that Country is near nine days journey long, and more than fifty of breadth, and this *Caſſay* is the beſt Land that is in thoſe Countries, ſave *Cathay*: and if Merchants came thither, as commonly as they do to *Cathay*, it would be better than in *Cathay*: for it is ſo thick of Cities and Towns, that when a Man goeth out of a City he ſeeth another at each ſide: there is good plenty of Spices and other goods: the King of this Iſle is Rich and Mighty and he holdeth his Land of the great *Caane*, for that is one of the twelve Princes that the great *Caane* hath under him, beſides his own Land.

CHAP. CV. *Of the Kingdom of* Riboth.

FRom this Iſle Men go to another Kingdom that is called *Riboth*, and that is alſo under the great *Caane*. This is a good Country, and plenteous of Corn, Wine, and other things: Men of this Land have no Houſes, but they dwell in Tents made of Trees: and the principal City of the Country is all black, made of black ſtones, and white: and all the Streets are paved with ſuch ſtones, and in the City is no Man ſo hardy to ſpill blood of Man or Beaſt, for Worſhip of an Image that is Worſhipped there. In that City dwelleth the Pope of their Law, and they call him *Lopaſſe*: he giveth all Dignities and Benefices that fall to the Image: And Men of Religion, and Men that have Church-Livings in that Country are obedient to him, as Men here to the King. They have a Cuſtom in this Country, that when a Man's Father is dead, whom they will do Worſhip unto, they ſend after all his Friends, Religious Prieſts, and many others, and they bear the body to an Hill with great joy and mirth, and when it is there, the greateſt Prelate ſmites off his head, and layeth it upon a great plate of Gold or Silver, and giveth it to his Son, and the Son taketh it, and giveth it to other of his Friends, ſinging and ſaying many Oriſons: And then the Prieſt and the Religious Men cut the Fleſh off the Body in pieces, and ſay Oriſons, and the Birds of the Country come thither, for

they

they know well the Cuſt
Eagles and other Birds that are
ces unto them, and they bear it
then they eat it; and as the Prieſts were wont to ſing for Souls, *Subvenite Sancti Dei*, ſo thoſe Prieſts there ſing, with high voice in their Language, in this manner, See and behold how good and gracious a Man this was, that the Angels of God come for to fetch him, and bear him into Paradiſe And then thinketh the Son of his Father that he is greatly Worſhipped when Birds have eaten him; and when there are moſt plenty of Birds, there is moſt Worſhip. And then cometh the Son home with all his Friends and maketh them a great Feaſt, then maketh he clean his Father's Scalp, and giveth them drink therein, and the Fleſh of his Father's Head he cutteth off, and giveth it to his moſt ſpecial Friends, ſome a little, and ſome a little, for dainty: And in remembrance of this Holy Man that the Birds have eaten, the Son keepeth the Scalp for a Cup, and therein drinketh he all his Life, in remembrance of his Father.

CHAP. CVI. *Of a Rich Man that is neither King, Prince, Duke, nor Earl.*

AND from this place Men go ten days Journey through the Land of the great *Caane*, which is a very good Iſle and a great Kingdom, and the King is very mighty. And in this Iſle is a Rich Man, which is neither King Prince, Duke, nor Earl, but he hath each Year four thouſand Horſes charged with Rice and Corn, and he liveth Nobly and Richly after the manner of the Country, for he hath fifty Damſels that ſerve him every day at his Meat and Bed and do what he will. And when he ſitteth at the Table they bring him Meat, and at each time five Meſſes together; and they ſing in the bringing in, a Song, and they cut his Meat and put it into his Mouth: And he hath very long Nails on his Hands, for that is great Nobility in that Country, and therefore they let their Nails grow as long as they may: and ſome let them grow ſo long that they come about their hands, and that is great Honour and Gentry: and the Gentry of a Woman is to have ſmall feet, and therefore ſo ſoon as they are born, they bind their Feet ſo ſtrait, that they cannot wax half as they ſhould. And he hath a very fair Palace and rich, where he dwelleth,

dwelleth, of which the Wall is two miles about, and therein are many fair Gardens, and all the pavements of the Hall and Chambers are of Gold and Silver: and in the midst of one of his Gardens is a little Hill whereon is a place made with Towers and Pinacles all of Gold, and there he will sit often to take the Air and disport, for it is made for nothing else. From this Land Men may go to the Land of *Caane*.

CHAP. CVII. *How all the Lands, Isles, and Kingdoms before rehearsed, have some Articles of our Faith.*

AND ye shall understand that all these Men and People that have reason, that I have spoken of, have some Articles of our Faith, and though they be of divers Laws and Beliefs, they have some good points of our Faith, and they believe in God, as the Prophesie saith, *Et metuent eum omnes fines terræ*; that is to say, And all the Ends of the Earth shall fear him. And in another place, *Omnes gentes servientiem*: That is to say, All Nations shall serve him. But they cannot speak perfectly, but as their Natural Wit teacheth them neither of the Son, nor of the Holy Ghost; but they can well speak of the Bible, and especially of *Genesis* and the Books of *Moses*. And they say, that those Creatures which they Worship, are no Gods, but they Worship them for the grea: vertue that is in them, which may not be without the special Grace of God: And of Simulacres and Idols, they say that all Men have Simulacres, whereby they mean the Papists, who have Images of our Lady and others, but they think that they Worship the Images of Stone and of Wood, and not the Saints; whom they do represent, for as the Letter teacheth Clerks how they shall believe, so Images and Pictures teach Lay-Men: they say also that the Angel of God speaketh to them in their Idols, and doth Miracles, and they say thus: but it is the evil Angel that doth Miracles to maintain them in their Idolatry.

CHAP. CVIII. *How Sir* John Mandevile *leaveth many Marvels unwritten, and the Causes wherefore.*

THere are many other Countries where I have not yet been nor seen, and therefore I cannot speak properly of them.

All

Also in Countries where I have been, are many Things that I speak not of, for it were too long a Tale, and therefore hold you content at this time with that I have said, for I will say no more of Marvels that are there, so that other Men that go thither may find enough for to say, that I have not told.

CHAP. CIX. *What time Sir* John Mandevile *departed out of* England.

AND I *John Mandevile* Knight, was born in *England*, in the Town of S. *Albans*, went out of my Country, and passed the Sea, in the Year of our Lord 1332. on S. *Michael*'s day; and have passed through many Lands, Isles, and Countries, and now come to rest. I have compiled this Book, and writ it in the Year of our Lord, 1364. thirty two Years after my departing from my Country; the rather for the Pleasure of all such as delight to read the strange and wonderful Marvels of other foreign Countries, as also for a direction to all such as shall desire to see either all or some of these Countries herein specified: and because some things herein spoken of, may seem strange and scarcely credible, therefore I have thought good to make known to all that will see more proof hereof, in the Book called *Mappa Mundi*, there they shall find the most part of the same ratified and confirmed. And I pray all that shall read this Book, and look for no farther proof, to judge favourably thereof, since they shall in conceit see as much at home without much pains, as I did after many weary and dangerous steps passed: And I pray to God of whom all Grace cometh, that he will fulfil with his Grace, the Readers and Hearers hereof, and save them Body and Soul; and bring them to his Joy that ever shall last, *Amen*.

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FINIS.

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Courteous Reader,

I Here preſent you with the pleaſant Hiſtory of the Famous and Renowned Knight, Sir *Bevis* of *Southampton*, a Man for his Virtue and Valour, highly eſteemed throughout the World: In whoſe many Actions and glorious Achievements, you will find things that may reaſonably ſurmout an ordinary credit, however in peruſing them, you may plainly perceive the difference between Elder times and theſe we live in, which are too much divovled into effeminacy, and pleaſe your ſelf in conſulting the many rare Adventures of ſuch, as gave themſelves up to the practice of Arms and Love, which being mingled in their many excellencies, appear as beautiful and gay as a Bed of Roſes and Lillies, in their bluſhing Glory and innocent Candure, and as the noble Enterprizes of others have ſtirred up the Spirits of ſuch as read them, to an illuſtrous imitation of what is truly great, and held in the higheſt eſteem: So paſt all peradventure, what is here laid down, will not come behind the moſt exaulted Actions of Heroes, ſet forth to the beſt advantage, either in Love or Arms, thoſe two Excellencies that adorn mankind; for here you will find our

Champion, though early cruſhed by the adverſe hand of Fortune, making his way to Glory, before he could aſpire to Manhood, cutting it by Dint of Valour and Heroick Conduct from a dejected ſtate by degrees, till he mounts to the higheſt pinacle of Honour, in reſcuing the diſtreſſed, deſtroying Monſters and Tyrants, gaining Kingdoms, and converting Infidels to the Chriſtian Faith, obleiging by his Affability and excellent parts Queens and Princeſſes, to lay their Diadems and Grandure at his feet, and doing ſuch things as have amazed Mankind. Therefore for the honour of our Country, of which he has ſo well deſerved, let his Memory live in the thoughts of every true Engliſh Man, and be to them a pattern of Heroick Virtue, that by imitating him, they may raiſe the very name of the Britiſh Empire, as formerly it was, to be the Terror of the World, which is the wiſh,

Reader,

Of your moſt

Humble Servant

S. J.

THE

THE Famous and Renowned HISTORY OF Sir BEVIS of SOUTHAMPTON.

CHAP. I.

How Sir Guy Earl of Southampton, having married a fair Lady, had by her Sir Bevis; and how she afterward caused her Husband to be treacherously slain in the Forrest, and married the Knight that slew him &c.

IN the days, when England was more immediately renowned, for the famous and valiant Atchievements of their Knights and Warlike Champions, whose great Actions and Heroick Enterprises were loudly trumped by Fame, in each part of the World. There dwelt at the antient and celebrated Town of Southampton, a Knight called Sir Guy, who in his Travels and search of Adventures through the Countries of Flanders, France, Almain, Cicily, Denmark, Gascoin, Hungary, Calabria, Burgundy, Poland, Normandy, Maine, Turkey, Eastland, Norway, Picardy, Scotland, Lumbardy, &c. signalized his Valour in the Courts of divers great Princes at Tilt, Tournament, and many mortal Combats, ever striving to right the injured, and such as suffered wrong from their too powerful oppressors, and having spent his younger days in the exercise of Arms abroad, every where gaining a high esteem; at length Age rendring him unfit for great exploits, he resolved to give up the remainder of his life to a more setled state in his own Country, and thereupon returning loaden with Lawrels won with infinite hazzard and danger, as also with the Presents and Favour of Emperors, Kings and Princes: he at length setled in the Town of Southampton, the place of his birth, but long he had not rested there in all solitary contentment, and adicted himself to works of Piety and Charity, before King Edgar having been sufficiently informed of his

his high deserts, made him Earl of that place, and calling him to Court, appointed him his Steward, or rather Vice-Roy, in which place he so well discharged his trust, in doing Justice to every man, countenancing virtue and suppressing vice, that he gained an universal commendation: and being now where he had dayly the sight of a great many beautiful Ladies he bethought himself of Marriage, that so he might leave behind him an Heir to possess his great Wealth and Virtues; and casting his Eyes upon the Daughter of the King of Scotland, who was then in the English Court, he so prevailed with the King of Scots, by the means of King Edgar his Master that he soon had her to Wife; though this Marriage, by reason she had secretly placed her affections before, on the Emperor of Elmain's Brother, prove altogether unhappy to the Earl, as in the sequel will appear.

The Marriage Rites being performed with great splendor, and graced with the presence of the two Kings, and the Nobles of both Kingdoms: In process of time the Lady brought him forth a Son, whom they agreed to be called Bevis, afterward known, or commonly called by the name of Bevis of Southampton, whose Knighly Adventures and noble Actions are the subject of this pleasant and renowned History. However the Lady still keeping up her affections for her former Lover, whose name was Sir Murdure, by reason he was sprightly, young and active, and Sir Guy her Husband on the contrary, being much in years, and not so apt as she required to satisfie her youthful desires, adicting himself rather to his Devotion, and to obtain a pardon for Sins by a thorough Repentance; which made her begin to conclude her self unhappy in this Marriage, and wished she had been given to him she more dearly affected, suffering her discontent dayly to increase, till at length growing from a dislike to a hatred of her Lord: She resolved to be rid of him, and thereupon sent a trusty Messenger to the Emperors Court, to acquaint Sir Murdure of her great Love to him, and the dislike she had of her Husband, assuring him, that he ever has her heart and entire affection, though forced by the commands of a Father, she had given her hand to another, which made her life uneasie, and that now there remained no way to render it comfortable, but by removing the man, who hindred the mingling of their mutual Passions and Affections, and that to compleat both their happinesses, he would undertake to kill him, she would so contrive it as to give him the opportunity

portunity, by perſwading him with a ſlender Train to hunt the Boar in the great Forreſt then adjoyning to the Town of Southampton, and there with a ſtrong well arm'd Guard might effect it at leaſure.

At the wicked propoſal of the Lady, Sir Murdure ſtood for a while mute and much amazed, but at laſt, the great Love he had ever born to ſo beautiful a Woman, as was the Counteſs, and not knowing any other means to enjoy her, whom he now underſtood was as willing to yield, as he to intreat, conſented to obey her pleaſure, telling the Meſſenger, that on the firſt day of May he would arrive in England with a Company of well arm'd men, ſufficient to bring about what ſhe deſired, and that done, lay himſelf at her feet, and reing him with a gallant Steed, he diſmiſſed him.

The Lady having heard the anſwer of the Knight, was much pleaſed thereat, and then upon feigning her ſelf ill at eaſe, ſhe ſent a Servant to her Husband, to advertiſe him of it, who immediately came to her, and with much love and tenderneſs enquired into the

cauſe

cause of her grief, who with a sigh replyed, that she was ignorant of it, unless it proceeded from a longing mind she had for to taste the flesh of a Wild-Boar, and when he demanded where one might be found, and it should at any rate be taken, she said she had been informed, that a Boar had a long time haunted the neighbouring Forrest; but taking her Lord about the Neck, she with a dissembling kiss entreated him not to hazard himself against so dangerous a Creature for her occasion, and rather than it should be, to suffer any inconvenience; however as she wished, he would not decline it, but calling for his Horse, his Launce and Sword, with only two of his Servants, he betook himself to the Forrest in search of the Wild-Boar; but there he had not long been, but Sir Murdure, who had placed himself in ambush, burst out upon him, and reviling him by the name perfidious Traitor, for bereaving him of his Mistris, whom he had a long time loved, and for whom he had suffered so much, he told him though he now enjoyed her, it should not be long for that both he and his Son should dy.

The Earl thus surprized, called to his Servants to advertize them of the Treachery, saying, at the same time, he would however in his own right, defend himself to the utmost, when having his Launce in his Rest. he run against Sir Murdure, and hitting him full, bore him to the ground, and thereupon drew his Sword, and being about to strike off his Head, he cryed out to his Fellows for rescue, who came so furiously upon the Earl, that he was forced to desist, and defend himself, when having slain divers of them, they being twenty in number, and wanting his Armour, through the many wounds he had received, he was at last obleiged to forsake his Horse, who was likewise sorely wounded, and about to fall under him, yet he fought couragiously, but his Servants being slain, and he inclosed on every side, fainting through loss of blood, he said to Sir Murdure, for the honour of Knighthood and true Chivalry at this time spare my life, having me unarmed, at so great a disadvantage, and I promise, old as I am to arm my self, and meet you and your Train, and if you kill me then, I shall freely pardon you my death; but they would in no wise hearken to him, for whilst he was about to proceed, in requiring his life to be spared, Sir Murdure with his Spear run him through the body, and those that accompanied him gave him so many wounds that he dyed on the place; after which the unworthy Knight cut off his Head, and sent it by one of his Servants, as a Present to the Lady,

assuring

Alluring her he would lie with her that night: whereat she appeared much overjoyed, and received it with great satisfaction; promising to be at his Devotion: And accordingly he soon after Wedded the Lady, it being before given out that her Husband the Earl was Murthered by a Band of Robbers.

CHAP. II.

How *Bevis* was delivered to Sir *Sabre* to be put to Death, by the command of his Mother and Step-Father. The means by which he was saved; and how, in the Habit of a Shepherd, he kept Sheep, and in some part revenged his Fathers Murther. How he left the Land, *&c.*

BEvis hearing of his Fathers Death, greatly lamented it, and being of some years of understanding, soon perceived by his Mothers carriage, and whisperings amongst the Servants, as also Sir Murdure's high

Entertainment, that he had not the least hand in the conveying it, and thereupon took the freedom to tell her his thoughts, in such bitter Language as incensed her grievously to chastize him; but finding him obstinate, and fearing one day he would not only discover but revenge his Fathers Death, she resolved to make him away, and thereupon consulted with one Sir Sabre, over whom she had a great power and influence, to destroy him; who accordingly promised it, without any intention to perform it. Wherefore, that he might keep notwithstanding in her good opinion, he took him home to his house, pretending it required great Privacy; and there he informed the Youth of the danger he was in, and how that he had it in charge to kill him, but on the contrary was resolved to conceal him, till such time he was able to bear Arms for the recovery of his Fathers Estate: adding, That he, for the friendship he bore Sir Guy, would then assist him with a power sufficient to effect it, and whilst he had an opportunity, to convey him to his other Uncle, who was an Earl in Wales, he should keep his Sheep upon the neighbouring Downs. At this Bevis wept for anger, to be so used by his cruel Mother whilst his Fathers Murtherer revelled in his Palace, yet concealed it as well as he could, in hopes one day to be revenged, condescending to have his rich Cloaths changed for those of a Shepherd, all tattered and ragged; and in that disguise drove forth Sir Sabre's Sheep each morning, warily guarding them upon the flowry Plains, and chearing himself with his Pipe of Reeds, wearing a Shepherds Scrip, and carrying in his hand a Crook, and at Even he brought them home again, contenting himself with course Fare and a homely Lodging; till coming to the Age of sixteen years he exercised the first proof of his valour upon a fierce and cruel Wolf, lately come into those parts, that destroyed not only many Sheep and tender Lambs but killed some of the Shepherds that sought to defend them, and put others to the flight; and thinking to do the like to Bevis, who was coming to the Field, met him open-mouth'd, but Bevis with the end of his Crook struck him so full on the head as he came at him, that he fell to the Ground; when closing with him, he with much ease strangled him with main force, which made the Neighbouring Shepherds exceedingly rejoyce, and much praise the courage and resolution of Bevis, who by this Act had delivered them from fear and danger. And soon after he began to show his strength, insomuch that none were able to contend with him, either at Wrestling, Running, Throwing the Bar, or at hard Blows, so that his Renown began by degrees to spread abroad, and many both loved and feared him.

Bevis not well pleased in his mind to follow this Company, with those that were unworthy of it, possessed his Fathers Estate, although he, as much as in him lay, strugled to conceal his Quality: yet had he many Conflicts with himself, and thus expostulated: Shall I, said he, who am the Son of an Earl, born to large Fortunes, thus suffer hunger and cold, go in tattered Garments and lye hard and uneasie, the Ground being for the most part my Bed, and the Sky my Canopy, it must not be; but rather will Bevis suffer any danger, and boldly contemn the malice and Fury of his Enemies. And whilst he was in these meditations, he heard from the Town of Southampton the sound of Trumpets, Hoirboys and Hunts, which made him address himself to a Traveller coming from thence, to know the meaning of it, and from him understood that Sir Murdure held a great Feast, freely for all Persons that would participate of his Dainties in honour of his Marriage-day, which he had done every year on that occasion. This made

Bevis being now so near the Town, resolved to be a Spectator of Revels that were kept in his Fathers Palace, which, in the Mid-

he was in, he thought he might do without discovery, and by that means learn something that might turn to his advantage. So leaving his Sheep at a venture, he hasted thither; but being about to enter, and the Porters seeing him in so tattered and ragged a Garment, they churlishly thrust him back, telling him, if he expected any of their Masters Bounty he must stay in the Lodge, or at the Door, for such a beggarly Fellow as he must not expect to sort himself with such noble Guests as were in the Palace: at which being angry, Bevis replyed, that he must and would enter and sit at the Table with the Master of the Palace himself, and to that purpose he was come. But they still thrusting him back and giving bad language, from words they fell to blows, when Bevis thoroughly enraged fell'd one of them with his Fist, and layed the other with a stroak of his Truncheon dead at his Feet, and so passed into the Hall, where he found the Guests seated in a splendid manner, the Tables loaded with varieties of divers kinds, and Wine flowing in abundance; when Bevis finding an empty place sate down, which Sir Murdure, who sate with his Countess at the upper end of the Table, noting, and angry that such a Guest had been admitted, began to chase at his Porters, at the same time rising from his Place, and charging him under the penalty of severe punishments to depart: but Bevis told him he expected a better welcome, especially in a place he had been so intimate in; and that though he were in a poor Garment he knew not but that he was more noble descended than himself, and that in proof thereof, if he found himself aggrieved, and if he might have Arms provided him he would enter the Combate against himself, or any Knight of the Company. This so incensed Sir Murdure, that disdaining to reply, he drew his Sword to have ta.. n his Head for offering, as he deemed it, such an affront to himself and his noble Guests: at which Bevis leaping from his place, with his Truncheon warded the Blow; nor then did he fail to hit Sir Murdure with such force, as brought him to the ground, and was about with a second stroak to finish his days, when the Countess and other Ladies cryed out to the Knights to run in and prevented it, and Bevis finding himself amidst so many drawn Swords, thought it time to retire, which accordingly he did, securing or making good his Retreat with Sir Murdure's Sword, which he had wrested from him, wounding divers that had been too forward in pressing on, crying in vain to the Porters to shut the Gates and keep him in, that they might be revenged of the Affront.

Bevis thinking himself partly revenged of his Father-in-law, went secretly to Sir Sabre and told him all that had passed, who was much dis-

displeased thereat, saying, That it would soon be known who he was, and then himself must consequently suffer for concealing him. However he caused him to be hid in the Wood for some time, till he thought the search might be over. Nor did his conjectures much fail him, for the Countess, after recovering from the Sound she fell into, upon supposing her Husband slain, declared, that she verily Believed it was her Son Bevis, as well by his voice as a mark in his Face, that had come in disguise to disturb her Peace, vowing the destruction of Sir Sabre if he had not made him away: And thereupon, in a great rage, she went attended with a Guard to his House, and finding him there, charged him as false and faithless to his promise, threatning him with Tortures and Death, for abusing her Trust: but he on the contrary, alledged he had been obedient to her Commands, producing the Cloaths he had purposely dipped in the Blud of a Swine: however, so confident she was of the contrary, viz. That he was not made away, that having rated and reviled him as long as she pleased, without hearkning to any of his excuses, charged two Knights to carry him to a Castle adjoyning to the Forest, and there Imprison him till hers and her Lords Pleasure were further known.

Bevis hearing of the misfortune of his Uncle, resolved at the hazard of his life to set him at liberty: and with this resolution, getting a Palmer's Gown, and arming himself under it with a trusty Sword, he went and knocked at the Gate, in which disguise he had entrance, without being suspected, and by main force having subdued the Keepers or Warders, he with an Iron Bar he found there, burst in sunder the Doors for more speed, and finding Sir Sabre there in Chains, he set him forthwith at Liberty, and binding the Keepers in the same Chains left the Castle; yet knowing they would be narrowly sought after, Bevis agreed to leave the Land in search of Adventures, and Sir Sabre giving out that it was not Bevis, but an unknown Knight in disguise, who had done the Mischief, and wrought his deliverance; Bevis being to his knowledge certainly dead, his Possessions that had been taken from him were again restored, and he received into favour.

CHAP.

CHAP. III.

How Sir Bevis was shipwracked in a Storm, taken Prisoner and sold to sundry Merchants, who presented him to the King of Armony, who kindly entertained him. How the fair Princess Josian fell in Love with him. And how he fought with and overcome sixty Sarazens, and was doomed to dye, and how delivered.

BEvis having taken the Sea in a small Bark, a great Tempest happened, almost as soon as it was put from Land, and continued with such fury, that all rule was lost, and the Ship riding tumultuously before the Wind, beaten with Rain, Thunder, Lightning and the Waves of the Sea, neither Sun, Moon, nor Stars appearing for many days, they were at last driven into a strong Haven in the Northermost Coast possessed by the Sarazens, where the Mast being broken in the

Bevis being now in the Court of Armony, the King had great delight to see a Youth so comely, well set and strong proportioned in his Limbs, every part of him expressing a more than manly form, and promising extraordinary strength; wherefore giving him words of comfort, he began to question him about his Birth and Parentage, who freely told him that he was Son to Guy Earl of Southampton, and that his Father being treacherously slain by the consent of his Mother, who likewise sought his Life, he had betaken himself to travel, and being unfortunately taken Prisoner, he had been sold to those Merchants who had presented him to his Highness. Upon this the King embraced him, and told him he was now more dear to him, as being the Son of Sir Guy, whose Fame had sounded loud in those parts, and his many noble Actions made his name immortal; however, grieving that the World had left so brave a Man by Treachery, that could not have been overcome by fair force, constituted Bevis his great Chamberlain, committing to his care and charge Vestures of Gold, Silver and Pearls, Diamonds and other precious stones and great riches in abundance, being wonderfully pleased, as often as his great Affairs would give him leisure, to hold discourse with him of many things, for Bevis was no ways ignorant of any Learning. And so it happened, that he had not long been in this place with a promise of being made General of the King's Army, when occasion should require, and to that purpose received the Order of Knighthood.

But fair Josian, the King's Daughter, fixed her Eyes upon him, and from liking changed to Love, insomuch that at length she passionately doated on him; nor did she refrain to let her Father know it, who promised not to restrain her in her Inclination, but rather further it, in consideration Bevis would renounce his Religion and become a Proselyte

to

to Mahomet, and undertook on a day to discourse him on this occasion. For taking him by the hand and leading him into a pleasant Garden, under the shade of Orange Trees, he made him sit down by him, there being none but these two, all others being strictly forbidden entrance, he thus began.

Bevis, said he, What if the most beautifull Lady of my Kingdom courted, honoured and adored by Kings and Potentates, should notwithstanding neglect their Favours, and cast her Love upon one of a much lower degree, ought he not to condescend to any thing that shall be desired for such a Wife, and perhaps in a short time a Kingdom into the Bargain? To this Bevis, when he had paused and blushed a while, making an humble obeisance, replyed, That certainly that Man was most happy of all others, and ought to esteem his Life and Fortunes to mean a return for such a gracious condescention. Ay, but continued the King, suppose that the case require him to abjure his Religion, and that your self was the Man on whom this great Fortune would bestow her self, and could do it upon no other Terms, would you receive her upon this condition? Now whilst the King was impatiently expecting his Answer, Bevis fell upon his knees, and with hands and eyes up-lifted to Heaven, imploy'd God to strengthen his Faith, and protect him from falling into so great a Wickedness: Then rising and bowing low to the King he said, Most gracious Lord, if I must answer in this point, I could for the Lady you mention, who, if I may presume to guess at your meaning, is no less than the fair Princess, willingly Sacrifice all the Service of my Life, wade through Seas of Blood and Danger, nor think any thing sufficient to merit so much condescending Goodness, no not my Life; but for the Christian Religion, that dearer part of Life, on which depends my eternal happiness, to renounce that, and deny the Lord that bought me: pardon Mighty Sir, if in this I must refuse any complyance, no, not for ten Thousand Worlds, nor all the Beauties of them.

The King hearing Bevis thus unalterably fixed, and firm to the Faith he professed, waved to press it further, and fell into other discourse, and in the end, his great Affairs requiring him in the Palace, he departed. Nor was it long after, that Bevis shewed by proof how far he durst hazard himself in the vindication of the Religion he professed; for being abroad on a Christmas-day, well mounted and armed, he met sixty Sarazens who as Enemies to our Saviour, began to joke upon Bevis in relation to the day, who returning them smart answers, which they took for a re-

What their Prophet Mahomet, they hoped to make him soon to deny his Prophet, if he was but so well armed as Sir Guy his Father had sometimes been in that Countrey, they fearing soon perceive that his Mahomet should not be able to deliver them from his just anger. At that, said one to the other, Do you hear how this Christian Hound reviles our Prophet, and boasts against us, wherefore let us no longer delay to chastize him with death. Upon this, they all prepared to assault him, who with his Fist beating one of them (with his Neck broke) to the ground, wrested from him his Sword, and so layed about him that heads and arms strewed all the place, and in a short time he drove those that survived before him to a River, wherein they desperately threw themselves, for fear of the Sword. and all but two perished, who hasted to the Court with the dismal News, desiring he might be put to death for cursing, as they suggested, their Prophet, the Law of the Land making it Death, &c.

The King though he loved Bevis, yet inraged that the valour of his Kingdom was so much eclipsed by a Stranger, consented, notwithstanding that according to the Law of the Country, he should suffer Death: of which fair Josian having notice, hastily entered her Father's Chamber and throwing her self at his Feet, with Tears besought him not rashly to put his severe Commands in execution, but rather allow so much respite as the Parties might appear Face to Face, and then if it appeared Bevis was guilty of what had been witnessed against him, he might more justly suffer him to receive his Doom. These words of the beauteous Princess so far prevail'd that the King consented, and thereupon she dispatched two Messengers to order Bevis to come and confer with her about his safety, who accordingly found him on his Couch, for he had sustained in the Battle above twenty Wounds, and was faint through loss of Blood. yet seeing them approach, and supposing they were the two Sarazens that had escaped his Fury, and came now privately to assassinate him, in revenge of the death of their Fellows, he lookt so sternly on them, and began withall to gather his Sword that they retired from him, and durst onely deliver their Message at a distance: but he not crediting it, but rather supposing it a trick to decoy him into some ambush they had layed for his Life, as not knowing what the King had determined, he refused to go, threatning them with Death if they did not instantly depart: who carrying this Message, or rather refusal to the Princess, and she knowing it was no time to dally when the Life of a Man whom she loved above all Mankind was in the Ballance, laying

aside all Scruples and niceties, she bent towards lazy Sir Knights in his Chamber, where Bevis perceiving so bright a Creature, who had long since conquered his affections, rose and threw himself at her Feet, expressing himself altogether unworthy of so great a favour, and expressed a thousand thanks, with all imaginable respect, but she not suffering him long to kneel, clasped her snowy Arms about him, and raised him gently from the ground, and as she raised him stole a gentle kiss, at which Bevis in a manner ravished with joy, began to demand the cause of her coming, who thereupon told him what had been witnessed against him, and in what danger he was, and how she had interceded on his behalf, and obtained so much favour of the King, as to hear him in Person as to the matter whereof he stood accused, giving him Instructions how he should behave himself, and promising to deal further with the King on his behalf, she left the Knights to dress his Wounds and departed.

CHAP. IV.

How Sir Bevis won the favour of the Princess Josian, and kill'd a monstrous Boar in the Forrest, and fought with and overcome fifteen Forresters, that essayed to take the head of the Boar from him. and how King Bradamound of Damascus proclaimed War, for Josian and was overcome, *&c.*

BEvis by this visit of the fair Princess, having in a manner new Life put into him, his Wounds were soon cured, and his kind Advocate in the mean while had so taken off the edge of the Kings Anger, that when the matter was rightly understood, he was not only cleared but his Accusers domned, at their choice, either to fight him, or to suffer Banishment; who having too lately experienced his more than humane force, gladly chose the latter. And now Bevis not only frequently enjoyed the presence of the fair Princess, but gained great Reputation in the Court, being either loved or feared of all: And whilst he was thus happy, News came by many of the Villagers who had fled from their Habitations, That a monstrous Boar was lately come into the Neighbouring Plains and had killed divers Shepherds and Travellers, so that the Forrest was rendered impassible; and many assembling to destroy him, when they beheld

held his fiery Eyes, his huge Tusks and his horrid Bristles that stand up like a grove of Spears, they fled from him, yet some of them were taken and catched to pieces, so that the entrance of the Den where he usually abode, was strewed with the bones of the slain.

Bevis waiting upon the Princess, at the arrival of this News, greatly rejoyced, as now finding an opportunity to signalize his valour for her sake; and therefore without delay besought her, that he might enterprize the killing of this Monster; and although she used many Arguments, to dissuade him from so great a danger, he nevertheless thirsting after Glory, so importuned her that she consented he should try his fortune for ridding the Country of so great a mischief.

Bevis having obtained leave, being well Mounted & Armed, rode secretly to the Forrest, whilst the Princess sent after him her best Wishes, and having roused the Monster, he came at him with open Mouth, his Bristles standing up an end, and with a horrible grunting or roaring set upon Bevis, who run against him with his Launce, but that shivered in pieces, and obliged him to draw his Sword, so that laying upon

the Monsters Head, and nimbly avoiding the Fury of his Tusks, a dreadfull contention ensued, for so hard was the Skin of the Beast that he appeared, in a manner incapable of receiving any wound; insomuch that he began to be weary with striking, and a little retired; which the Boar perceiving, came at him more furious, and with his Tusk gave him a deep Wound in the Thigh; but as he attempted to redouble it, Bevis thrust with great force, his Sword under his neather Jaw, where, the Skin being somewhat soft, it enter'd, and he following hard upon it, so far it went that it pierced the Boars heart, who thereupon fell down with a horrible groan, which made the Forrest tremble, and breathed his last.

The Boar thus dead, Bevis sundred his Head from his Body, and bearing it upon his broken Launce, returned in Triumph with the spoil: but by the way being met by fifteen Forresters, and they envying him the Glory of so great an Atchievement, resolved amongst themselves to kill him, and take the head from him, that they might have the praise and reward, as being taken for those that slew the Boar; and so before he was well aware, they set upon him, incompassing him on every side; when about to draw his Sword, he found he had left it with the Body of the Boar, which made him throw down the Head, and with the Truncheon of his Spear, beat two of them that attack'd him to the ground, sorely bruised and wounded, and so laid about him, that in spite of the resistance they made, he killed nine of them in a short space; and those that remained, perceiving his matchless Prowess, and the mighty force of his Stroaks, supposing him not to be of mortal Race, retired from him, and at length secured their Retreat, amongst the Trees and Thickets, and by that means saved their Lives, so that Bevis had now leasure to take up the Boars head, and depart to the fair Princess, at whose feet he layed it; but she, that he might gain the better esteem with her Father, desired him to carry it to the King, which he accordingly did, and was very kindly received, his Fame for this deed spreading far and wide, the Country People calling him their Deliverer; which did not a little please Josian: so that, holding a private Conference with him, they passed their mutual Vows, never to Marry, by consent, unless they Married each other.

To cross these happy Lovers, Fortune, that seldome long plays true, so ordered it that Bradamound King of Damascus having heard the Fame of Josian's Beauty, and earnestly desiring to have her to Wife, sent boldly to demand her, of her Father King Ermine, swearing by his Gods

Gods if she were not sent, according to his desire, he would come with an Army and take her by force, and not only so, but destroy his Country with Fire and Sword: at which insulting Message, King Ermine, being a little alarmed, and much inraged, assembled his Nobles in Council, to consult what ought to be done on this occasion, and at the instance of Josian, who protested against Bradamound; it was agreed that the defiance should be returned, and Bevis, who gladly accepted it, made General of King Ermine's Forces; and for his great Credit amongst the Souldiers, Dubbed him a Knight, from which time we must call him Sir Bevis; so that Forces being every where raised, an Army of 20000 Men were mustered, and fair Josian, the better to furnish out her Knight, brought him a famous Steed called Arundel, almost as renowned as Bucephalus, and having caused him compleatly to be armed, she girded on a Sword called Morglay, the force of whose well tempered edge no Armour could resist; and so clasping him in those Walls of Steel, gave him a gentle Kiss: at which he, smiling, said, Dear Madam, this Favour has made your Knight half a Conquerer before he enters on the War, and be assured no force can overcome the Man that undertakes your Quarrel. And now Sir Bevis being armed and mounted, caused the Trumpets to be sounded and the Banners to be displayed, marshalling his Men in such orders as was admirable in so young a General, who had not been greatly acquainted with the Trains of War; so that now nothing but a Foe being wanting, the Army marched to meet the proud King Bradamound, before he entered the Country to spoil or waste it; and accordingly Sir Bevis soon found him encamped upon a large Plain, but the Pagan King being double the number, set little by it; yet after both Armies had for a while faced each other, and bid defiance, a fearfull Combate ensued, so that the Showers of Arrows in a manner darkened the Sky, and what together with the clashing of Swords, the Shouts of the Victors, the cryes of the Vanquished, the neighing of Horses, and the noise of warlike Instruments, it seemed as if the dissolution of all things was at hand, insomuch that the wild Beasts in the forrests and mountains stood amazed and trembled, as wondring what so great a clamour and confusion should mean: and because the Sarazens much flocked about the Standart of their King to defend it, it being born by one Radison a Giant-like man, Bevis, the sooner to discourage them, furiously with his Sword, broke into that quarter, and making his way over heaps of the Slain, dispersing his Foes on e'ry side with a terrible destruction, he charged upon him with his

Spear,

Spear, which violently entering his Shield pierced his Armour and run quite through his Body, so that he fell dead to the ground, and with a horrible groan, breathed out his last: And so proceeding to charge the rest, he soon put them to the rout, and brought away the Standard, which so discouraged the Infidels, that they fell into confusion, and fled into all Parts: when Bradamound, in a rage, supposing to restore the Battel, ranged through his disordered People, and came where Sir Bevis was cutting down whole Ranks, instantly reviling him by the name of Christian Slave, and urging him to the Combate with many loud reproaches; upon which a dreadfull Fight happened, the one fighting through true courage, and the other through rage and dispair; but at length Sir Bevis, with a redoubled blow, cutting through Bradamound's Helmet, which thereupon falling off, and he likewise to the Ground, cryed out for mercy, offering Cities, Towns and Castles for the Ransom of his Life, at which Sir Bevis smiling said, is this the courage you shew for fair Josian, to fetch whom, you have taken all these Pains, and caused so much bloodshed, however, though you deserve to dye for your bold presumption, yet since I find you thus humble, make a solemn protestation that you will, whenever it shall be required, make a tributary Vassalage and do Homage to King Ermine, holding your Kingdom at his Pleasure, and I will not only save your Life, which is now in my Power, but set you free from the Swords of the inraged Souldiers, who thirst after your Blood.

King Bradamound being of a proud Temper, pausèd a while at these Conditions, imposed upon him by the Conqueror, but finding he must consent or lose his Life, with much regret he chose the former, and accordingly Proclamation was made, to spare the Lives of the flying Enemy, of whom already about 20000 were slain, insomuch that the Plains blushed, and became slippery with Blood: and now the Battel being intirely won, Sir Bevis giving the spoil to his Souldiers, returned to King Ermine, to give him an account of his success, who greatly rejoyced thereat: but the Princess had a greater share of the Joy, to find her self not only freed from the man she hated, but in great likelyhood to be Wedded to him she most passionately loved; for now the King was so highly pleased with Sir Bevis's brave and generous Conduct, that he recommended his Daughter to his private Entertainment and Reception, so that with his consent he had leave to visit the beautifull Lady in her Chamber; who when they were together by themselves, earnestly beholding him, said, with a sigh, and then a rosie Blush overspread

spread her Virgin-flame: I doubt long [illegible] be, Sir Knight, before you will fully understand how much I love you, and how passionately I pardon my free expression, I desire to be your Wife: to which Bevis, over-ravished with Joy, yet dissembling, as well as he could, the excess of his Passion, replyed, Most lovely Maid, it cannot sink into my Thoughts, that she whom Kings have courted, and truly deserves the greatest Potentate on Earth, will condescend to wed a Stranger, who though perhaps nobly born, yet is destitute at present of those mighty Fortunes, that your merit justly requires and abundantly deserves: Thrones and Scepters I have none, nor can I incircle your head with a sparkling Diadem, of which you may otherwise furnish your self.

Sir Bevis expressing himself as aforesaid, and being misconstrued by the fair Josian, she said he slighted and contemned her proffered Love, and therefore sought those excuses, grew angry, or appeared seemingly so, upbraiding him with too much neglect and coldness of affection pressing her contruments so home, that she urged he could not, as he said, be nobly descended and prove so cruel to one that dearly loved him, and so far proceeded on that Subject, that Sir Bevis sensibly finding his honour touch'd, went discontented from her Chamber; nor did she at that time further endeavour to stay him: However, soon after having notice that his discontent had created an Indisposition both of body and mind, she she sent to comfort him, and in the end payed him a Visit, again unfolding to him the secrets of her Heart; and there it was concluded betwæn them, that the Princess becoming a Christian, he should marry her: but knowing her Father would not suffer her to do it upon that condition, it was further agreed, that with all her Jewels and Treasure they should secretly depart for England: but this Conference and agreement, being overheard by two of King Bradamound's Knights, taken in the late Battle, they secretly advised King Ermine of it, and he thereupon consulted them what was to be done to prevent a business that so highly displeased him, for he would not by any means hear that his Daughter should renounce the Religion of her Country, though otherways willing enough she should be married to this renowned Stranger; so that least he should carry away the Lady by stealth, it was resolved he should be secured till matters could be better understood: but how with honour to do it, the King was at a loss, till in the end, these two evil Counsellors put it into his mind to send him with a Letter to King Bradamound, who therein should be required to make him his Prisoner. This being thought best to take the imputation of dishonour from King Ermine,

Sir

Sir Bevis was loth to leave him, and this Meſſage impoſed upon him, under pretence that none was ſo worthy as himſelf to receive the Homage of a King he had brought into ſubjection: and then a Letter being provided for the purpoſe, ſealed with King Ermine's Signet, contrary to the knowledge of fair Joſian, he undertook, upon the honour of his Knighthood to perform the meſſage, adding that perasventure King Bradamound being now in his Strength, might refuſe what he in time of danger had promiſed, but if he might have his Horſe and Armour with him, he would force him, if ſo he refuſed, to tender his Homage, but being diſſwaded there-from by the King, as not convenient on this occaſion, he took his leave and departed towards Damaſcus.

CHAP. V.

How Bevis having conquered King Bradamound's Army, and brought him to do Homage to King Ermine, he and Joſian plighted their troth. And how King Ermine purpoſely ſent him to Damaſcus to have him deſtroyed. How he threw down the Images there, and fought the whole City, but at laſt put into a Den of Dragons. What miſeries he ſuffered there, with other things.

SIR Bevis being on his way, mounted, for ſpeed, on a Horſe of little ſtrength, and a Sword of ſmall force by his ſide, as he was riding by a Forreſt he eſpyed one in a Palmer's Weed at his repaſt, who ſeeing him coming, roſe to meet him, and invited him to partake of his ſlender fare, which Sir Bevis not refuſing, alighted and fell to; when the Palmer began to ask him divers Queſtions, and amongſt the reſt, in what Countries he had travelled, and being informed, he further demanded, if he had never in his Travels met with one Bevis an Engliſhman born at Southampton; at which Sir Bevis being a little ſurpriſed, as wondring who it ſhould be that enquired after him in ſo ſtrange a Land, demanded why he enquired after him, and who he was: whereupon Sir Terrey, for ſo was this ſeeming Palmer named, told him that he being Son to Sir Sabre, and his Father being in great danger to loſe his Life, by the Treachery of Sir Murdure of Almain, unleſs within a time limited he could find a Champion to anſwer him on his behalf in the Field, for that he had contrived the ſending away of Bevis

Son

Son to the Earl of Southampton, who being commanded to give up his Lands, he had sent him in search of Bevis, to come and be his Champion, whom he knew, by this time, to be of strength sufficient to undertake the Combate, and had charged him, on the honour of his Knighthood, not to return till he had found him, or so far had knowledge where he was that he might send to acquaint him with it: To this Sir Bevis replyed, That he knew the Man, and had contracted intimate acquaintance with him, but at present being bound on a Message to Damascus, he could no further accommodate him with his presence; however, upon his return, he would so far oblige him in the matter, that Bevis should come to England, and undertake the Combate. Then Sir Terry desired to know in what City or Town he aboad, that he might goe to him, and deliver what he had in charge: But Sir Bevis telling him he had passed

his word, not to discover him to any person without his own consent, he could not oblige him in his request; however he might return, and not doubt but he would follow him, for the certainty of which, himself, as he was true a Christian, would become bound and obliged; and so having

lovingly imbraced each other, they parted, and took their several ways, Bevis for Damascus, and Sir Terry for England. Sir Bevis being come within sight of the City, was wonderfully taken with the pleasantness of it, as being adorned with Castles, Towers and stately Palaces, shining with Gold and precious Stones; and at the Gate was placed an Eagle of Gold wondrous large, whose Eyes were two great Carbuncles, which in the night gave a large light to Strangers passing thitherward; so that boldly entring, he made towards the Pallace of the King to deliver his Letter, not dreaming it contained matter against his Life: but by the way passing through their heathenish Temple, he espied a great number of People preparing to do a Sacrifice to their Idols with Songs and much false Devotion, whereat inflamed with a Christian zeal, he thrust in amongst the Superstitious rout, and tearing down the Idols, brake them in pieces and trampled them under his feet; which so offended the Pagans that they resolved to put him to Death, with the most exquisite Torments; when gathering thick about him, some of them layed hold of him, but were soon obliged to let go, for perceiving himself in danger, he drew his Sword and dispersed them on every side, scattering the Pavement with their heads and mangled Limbs, insomuch that the Multitude continually encreasing, the Uproar waxed exceeding great, and many that fled from his revengefull Sword, hasted to Alarum the Court, telling the King, that if he did not succour the Citizens with his Guards, there was a Man, or the Devil in the shape of one, who would put them all to the Sword; further adding, he had already destroyed their Gods, in whose power and protection they trusted, and was coming towards the Pallace, killing and beating down all that stood in his way, or opposed him.

At this news, the King caused all his Men to Arm, and as he was issuing over the Bridge, Sir Bevis was come to the foot of it, and perceiving it was the King, made signs that he had a Message to him, greeting him from King Ermine, who at the first sight of him started back, as well knowing who it was; but being invironed with armed Men, and perceiving that Sir Bevis had sheathed his Sword, he sternly demanded his business, who, not forgetting his Distance, bending his knee to the Ground, delivered the Letter, the Contents of which were these.

To King Bradmound, *King* Ermine *sendeth Greeting :*

WHereas Sir Bevis of Southampton came lately a Stranger into my Court, and occasioned the Quarrel between you and me, in disswading my Daughter to yield her self your Wife, and has since gone about to make her renounce her Religion, intending privately to carry her away to his own Country, I thought good to advertize you thereof ; wherefore, that there may be a right understanding between us, for the future, I not thinking it convenient to lay hands on him my self, have sent him to you to chastize him at your Discretion ; wherefore by no means let him scape, for he being once removed I doubt not, but it will be easie to work my Daughter to a complyance with your Demands, that all animosities may cease between us : and so we bid you heartily farewell.

This pleased Bradmound, and made him change his Countenance into terrour, as knowing Sir Bevis was now abandoned by King Ermine, and put into his power to revenge the mischief he had done him, and began immediately to consult what Death or Torture he should be put to, some gave Counsel to Burn him to Ashes, others to Flæ him alive, others again to draw him through the City, and hang him upon Tenters ; but at last they concluded to cast him into a deep filthy Dungeon, where two fierce Dragons were kept : and now Sir Bevis plainly perceiving that there was mischief plotted against him, said, Sir as I am a Knight, let me dye the Death of a Souldier, in the Field ; the which if you grant me a Horse and Armour, to dye valiantly fighting, it will more redound to your Glory, and the courage of the Knights that shall have the honour to slay me. But the King without any reply, not thinking it fit to trust so dreadfull a Man with Arms, who already unarmed, in a manner as he was, had made his City tremble, commanded him to be seized ; whereat Sir Bevis grasping a Sword, for he had broke his own in the former Combate, stood upon his defence ; and although they drew up the Bridge, and hemmed him in on every side, he killed fifty Knights before he could be taken : but then, weary with continual fighting, and his Sword breaking at the same time, he yielded to fatal necessity ; and no sooner had the Infidels got him in their power, but they bound him in strong Chains, and carried him to the Dungeon, where by Cords they let him down a wonderfull depth : but long he had

not been there e'er the Dragons perceiving him, came out of the corners where they had made their Dens, with terrible Crys and Howlings, frighting even those that heard them from above, whereat Sir Bevis finding himself in a great strait, and ready to be devoured by those Monsters, redoubling his force, he burst his Chains in sunder, and found as Fortune would have it, in the place where he lay, an old rusty Sword, with which, after a cruel fight, in which he received many Wounds from their Teeth and Claws, he killed the Dragons, and freed himself from the present danger, but suddenly fell into worse; for having nothing wherewith to subsist, unless the flesh of the Monsters he had slain, which were rank Poyson, he must inevitably perish for hunger; yet Death was not so terrible to him, as the thoughts he should disappoint Sir Sabre, and put his Mistris in great sorrow, who yet knew nothing of his Undertaking, and therefore might conclude he had forsaken her and proved false to his Vows. But whilst he was in this perplexity, his Keepers perceiving from above that he had destroyed the Dragons, advertized the King thereof, who, that he might prolong his Misery, in that noisom place, and make him, as it were, dye a living Death, commanded that every day he should have a Bowl of Bran and Water let down by Rope, with which, and the flesh of Rats and Mice, which he caught in the Dungeon, he subsisted for the space of seven years.

CHAP. VI.

How Sir Bevis killed his Keepers, and escaped from the Dungeon, where he had been seven years, and after that the Grooms, and furnished himself with Horse and Armour. How he killed a Knight and a Gyant. Stole fair Josian from King Jour, that had Married her, Conquered another Gyant, and two Lyons, and arrived at Colen: And what there befell him.

SIR Bevis being thus dead, in the conceit of the World, and the Princess Josian ignorant of what had befallen him, was given by her Father to understand that he had left the Court privately, and was gone for England, where he had married a Princess of great Renown, to whom he was formerly betrothed, and there lived upon his Possessions, with

with an intention never to return; assuring her, that a Merchant had lately brought him this News; upon the recital whereof, the Royal Virgin wept abundantly, accusing him of Ingratitude and Inconstancy, reviling the whole Sex for his sake, and vowing to live a Virgin, unless Sir Bevis returned, and she found what had been related of him false: however, her Father pressing her in this pensive and melancholly mood to comply with King Bradmound's request, and become his Queen; and finding her altogether averse to him, he pitched upon another, recommending him to her choice, viz. Jour King of Mambrat, a powerfull and wealthy Prince in those parts, and by threats and commands, obliged her to joyn her hands with his, though not her Heart; for although many Emperors, Kings and Potentates were at the Wedding, which was celebrated with exceeding Joy and Pomp, she alone was found Sorrowfull, often retiring and weeping bitterly for the absence of Sir Bevis, by which she injured her fair Eyes, and much impaired her Beauty; and her Bedding, which is held the custome of those Countries, being deferred for a month, she, in that time, procured of the wise Magicians of Ægypt, then at her Father's Court, such Spells and Inchantments, that being worn, they, by secret power and operation, took away all desire in the King her Husband to bereave her of her Virginity; as shall be further mentioned hereafter.

Bevis's Horse, Sword and Armour being in the possession of King Ermine, he bestowed them upon his new Son-in-law, but Arundel, upon the first mounting of King Jour, perceiving it was not his true Master, taking a Career over Hedges, Ditches and Places of the like danger, threw him with such force, that the fall, by the mighty bruise, much indammaged his Life; which so vexed the King, that he caused him to be sent to his Castle and kept in Chains till he was starved to Death; but fair Josian, for the sake of his Master, daily fed him with her own hands, unknown to the King; and now began to mistrust, that there was some Treachery in the Case, forasmuch as she could not imagine Sir Bevis would leave a Sword, Armour and Horse, he so intirely delighted in, when he might with the same ease, as himself departed, have taken them with him: in which doubt we leave her a while, and return to Sir Bevis.

Sir Bevis still languishing in the noisome Dungeon, every day continued fervent Prayers to God, for the forgiveness of his Sins, and his deliverance from that dismal Place wherein he was; when for the most part his Keepers, who were Pagans, derided him with many blasphe-

blaſphemies, telling him it was in vain to expect deliverance, for none were able to deliver him out of their hands, and there he might aſſure himſelf he ſhould remain till he dyed. When ſo one day it happened that Sir Bevis, to prevent the execrations of theſe Wretches againſt the Saviour of the World, reſolved in ſilence to breath out his Heart-breathing ſorrow, ſo that they, hearing no noiſe, concluded him dead, and thereupon one of them deſcended to ſee whether it was ſo or not, that they might take his Body thence, and drag it through the City, in deriſion of his Chriſtian Profeſſion, and ſo caſt it in a Ditch, or on a Dung-hill without the Walls, as is uſual with them in that caſe; but he no ſooner came down by a Rope, e'er Sir Bevis ſeized on him, and clapping his ſtrong hands about his Neck, made him paſt crying out: at what

time the other Kæper calling to know whether Sir Bevis was dead or not, he himſelf anſwered in a feigned voice, aſſuring him he was dead, deſiring him withall, to come down, and aſſiſt him in helping up the Body; the other Kæper believing this to be true, immediately deſcended, but had ſcarcely reach'd the Ground when Sir Bevis with one blow of his

Fiſt

Sir Bevis of Southampton.

fit broke his Neck in sunder; whereupon falling on his Knees, and giving thanks that he had thus abenged himself upon these Blasphemers and thereby wrought his own Liberty, he ascended by the Rope they had let down, and found it to be about the time of midnight, yet were there lights in the Stables, where the Grooms were dressing their Horses; and now resolving to mount and arm himself, he broke open the Door upon them, and with a Bar, to prevent their Out-crys, layed them in an everlasting sound: when taking one of the best Horses, with a Sword, Spear and compleat Armour, he mounted, and coming to the Gate where the Porter waited, told him, that Sir Bevis was escaped, and the Court was in pursuit of him, wherefore he must immediately open the Gate, which he, being ignorant of what had passed in the Dungeon and Stable, did with little difficulty, and let the Champion pass; but soon the Alarm was taken, and News brought to King Bradmound,

that Sir Bevis had escaped, and killed his Keepers and the Grooms, wherat much enraged, he caused him to be pursued in all haste, when Sir Bevis

dures a bold Knight, much relying upon his strength, mounted upon Trunchfice, a swift horse, and over-running all the rest, overtook him a considerable distance from the City, and defyed him to the Combate, with many reproaches to which Sir Bevis replyed, That if he overcame him, Famine more befriended him than valour, yet both putting their Spears in their Rests, they ran furiously against each other, so that Sir Grandures was tumbled to the Ground, yet rising and drawing his Sword he came at Sir Bevis who did the like, and after some blows were given and received, a full stroak, with redoubled force, falling upon his Helm clove it, with his Head, in sunder; whereupon Sir Bevis leaving him dead upon the ground, mounted Trunchfice, and passed on: but being weak through hunger, and perceiving a great Troop in pursuit of him, even at his Heels, dispairing to overcome so great a number, he took with his Horse, an Arm of the Sea, and swam to the further shoar, and by that means escaped, none daring to venture after him.

Sir Bevis having thus escaped his Foes, began now to faint, through hunger; and thereupon espying a Castle before him, and a beautifull Lady, leaning over the Wall, he made up to it, and acquainted her with his necessities, intreating her to supply him, with such Provision as she had, telling her he was a Christian Knight, who was upon the search of Adventures, and that if it lay in his Power, he would requite her kindness, but she hearing he was a Christian, commanded him immediately to be gone, saying, That her Husband was a bloody Pagan Giant, and that if he knew he was there, he would suddenly come out and destroy him, as he done many; but this nothing daunted Sir Bevis, who replyed he had rather dye in Battle than through hunger, and therefore he was resolved to Dine there that day: scarce had he ended these words but out came the Gyant, and staring on him with a grim visage, said, What art thou Fellow? and where camest thou by that Horse, which if I mistake not, is my Brother Grandure's, whom thou hast stole? but however, I shall chastize thee for thus sawcily approaching my Castle: and thereupon, e'er Sir Bevis could well reply, and give him an account, how he had gotten the Horse, he came at him with a huge and weighty Battle Ax, but missing him, he struck his Horse with such force that he felled him to the Ground; but Sir Bevis leaping nimbly off, charged with such Fury, that he made the Giant give Ground; who retiring at a distance, took his Bow that hung at the Wall, and shot at him with a forked Arrow, which entered his shoulder and greatly pained him, yet thereat being more inraged, he followed him up so close,

that

that with a forcible blow, between the Giants neck and shoulders, where his Helmet was open, he struck off his head, and his body thereupon falling to the ground made it tremble; at this the Lady screeched out, and would have fled to the Woods; but Sir Bevis promising to do her no harm, she was at last contented to stay, and set before him such provision as the Castle afforded; and then setting free such Prisoners as he found there, he departed to take a view of the Holy Land, where at Jerusalem, he was kindly received by the Patriarch, and there he made a vow for the sake of fair Josian, never to marry any but a spotless Virgin; and now considering it was too late for him to go for England, to be Sir Sabres Champion: and of which enterprise he had been defeated by the treachery of King Ermine, he resolved to go disguised into Armenia, to know the cause why the King, who had so much deserved of him, had so perfidiously dealt with him? but the rather to know what was become of the fair Princess? the disappointing of whom more sensibly grieved him, than all his other sufferings: and whilst he was musing on this matter, a Knight overtook him, who had been of his former acquaintance, and related to him all that had passed on these occasions, further informing him, that Queen Josian though she was married against her will, still kept him in remembrance, giving alms for his sake to a great number of Palmers, and enquiring of every one what was become of him. This did not a little revive the spirits of Sir Bevis, and put him upon a more earnest enquiry, especially where he might have a sight of his fair Mistris, and being informed she kept her Court in the Castle of Mambrat, he hasted thither.

Being arrived in the City and hearing the Queen gave alms to Palmers, he put himself in such a weed, and leaving his horse and armour in his Inn, hasted to the Castle gate, and there amongst the rest passed for a Palmer; but long he had not staid there, before the Queen came with her Alms, the King and his Train being then gone a hunting, and when she had distributed her bounty, and gently enquired of every one, whether they had lately seen or heard of Sir Bevis of Southampton, but not meeting with any such news as she wished, she retired to her Closet, and in this manner bemoaned her self: Alas, said she, for the good Knight Sir Bevis! he is gone and I shall never see him more; how could so brave a Knight be so much cruel, and unkind to a Virgin, that so highly esteemed and adore him; sure the best of men could never be guilty of the worst of crimes; it must surely then, be that some who enbied our peace and happyness has conspired by treason to separate

us, though it cannot be in their power to extinguish my love towards him; for a Queen as I am, I would willingly be disrobed of my Royalty, to wander with that gallant Youth through Desarts or Wildernesses, and think nothing too much to endure or suffer for his sake, whom I so dearly love; But O hard fortune, I shall never see him more! This said, she burst forth into a flood of tears; which Sir Bevis. who had all this while hearkned under the window noting, could not but let fall some tears to bear hers company, and finding an opportunity to speak to Boniface her Page, he desired him to acquaint the Queen, that he had a secret to impart to her, that highly concern'd her welfare; which being accordingly done, she ordered he should attend her coming down, in the retiring room, expecting from this Palmer, as most people usually do what they earnestly wish, some news of Sir Bevis.

Long it was not before she came thither, when Sir Bevis after reverence in a profound manner done, said, fair Queen, I hard you enquire this day for Bevis of Southampton, but not being willing to speak the knowledge I have of that Knight in publick, I have presumed upon this private audience. And does he live, said the fair Queen, being almost extacied at the mention of his name: He does, replyed Sir Bevis, and for your sake, has undergone a thousand miseries, in a seven years imprisonment in a dungeon, and run many other hazards, though now all to no purpose, seeing you have for ever taken your self from him, by being given into the arms of another; And by whose contrivance, said the Queen, could he fall into such danger as you say? By the treachery of your Father, replyed Sir Bevis, who betrayed him to the power of King Bradmound, his mortal enemy. Is it possible, said the Queen, then all is true, that my fears suggests, and I am wretched; with that she fell into a sound, but Sir Bevis taking her in his arms in the best wise comforted her, who thereupon reviving, and knowing his voice, said; Ah, and is it my Love, my life, my dear Bevis, and does he live! and here she had fainted again with too much excess of Joy, had he not held her up, so that coming to her self, and having recounted to each other all that had happened, to cross their Loves: it was agreed between them, upon her declaring her self to be a pure Virgin, that the King being absent, he should take her thence to any land, where ever he pleased, and thereupon ordered at his request, her Page to fetch his Horse Arundel (who hearing his Masters voice had broke his chains) his Sword Morglay, and

his

his Armour he left in the City, and to prepare her Equipage instantly; which being all in a readiness they mounted, and mounting the Page, who would accompany his Queen, upon the Horse Sir Bevis left in the Inn, they with much joy and secrecy departed the City; but far had not they gone, but they perceived the Country in pursuit of them, upon notice the Queen was missing; whereupon Sir Bevis would have turned back, to have fought the pursuers, whilst the Queen and her Page, might have opportunity to escape; but she being as careful of his safety, as her own, would not consent; but rather those to make what speed they could out of the Territories of the King; and so successful they were, that by passing through Forrests and By-ways, they lost the pursuers; but now night coming on, and the Queen being weary, and no house near, they were obliged to take up their lodging in a Rockey cave: But whilst Sir Bevis was gone in search of such provision as that wild place afforded, a Lyon and a Lyoness entred, it being it seems the place of their repose, to defend them against whom, Boniface the Queens Page drew his sword, and maintained a stout Combat, in hope Sir Bevis might in the mean time come to his rescue; but he not doing it, and the other proving too weak, was immediately devoured; but the Queen protected by her Royalty, as the Daughter of a King, and her unspotted Virginity remained safe; but no sooner Sir Bevis approached the Cave, but she cryed out to him to fly and save his life, giving him to understand the danger, and what else had happened, but his dauntless courage could not be afraid, for resolutely entring, as suspecting his fair Mistress in more danger than she was, he came upon them with such fury, that after a long Combat, not without receiving several gripes and wounds, he laid them dead at her feet; and by this he was further confirmed, that she had preserved her Virginity, notwithstanding she had been seaven years a Bride, and thereupon enquired with intermixtures of many tender kisses, by what means she had done it, who accordingly told him how it happened: and so having refreshed themselves with some Venison he had brought, which they roasted in the Cave, the fair Queen, such is the power of love condescending, to cook it. The next morning, when the Sun-beams began to dart from the East, they mounted and kept on their way; but as if fortune conspired to cross them, they at the turning of a Forrest, met a huge and monstrous Giant, whom King Jour had sent out to travel all night in search of them, who being satisfied he was right, by the discription

given, ſtraddled croſs the way like a Collollus, and with a mighty club in his hand forbad their paſſage further, ſaying he was not a little glad he had found them, that he might carry them bound on his back to Mambrat, there to be puniſhed by King Jour as they deſerved. Then

Sir Bevis nothing afraid of his ſtern viſage, that might reaſonably have affrighted any man, told him his buſineſs lay another way, and that if he did not inſtantly remove, he would cut his paſſage through him with his ſword,- at which the Giant in diſdain ſet up a roar, that all the Foreſt trembled, and came at Sir Bevis, who the better to avoid the force of the club, quitted his Horſe, and nimbly traverſing his ground, gave him many wounds, to revenge which, whilſt he over-reached himſelf, thinking with a full blow to daſh Sir Bevis in peices, he ſtumbled and fell, nor could he by reaſon of his unweildineſs, recover till Sir Bevis was upon him, and being about to take off his head, he cryed out for quarter, promiſing all his life after to be his Servant, which at the intreaty of Queen Joſian was granted, and Aſca-

part,

part, for ſo was the Giants name, ſworn to be true to the Treaſure, and thereupon they went to the next Port, where lay a ſhip ready to ſail, but refuſing to take them in, Aſcapart, having obtained leave of Sir Bevis, ſeized upon the Veſſel, and held it with a ſtrong hand, in ſpite of ſails, wind and oares, till by force he entred and drove the Sailors out of it, then taking Sir Bevis and the Queen in one arm, and his Horſe in another, he carried them on board, his ſtrength being almoſt incredible, for as the ſtory has it, he was thirty foot in height and twelve in circumferance, ſo that managing by his ſole ſtrength the ſails and tackle he tranſported them to Colen, where Queen Joſian was baptized by the Biſhop, and received into the Chriſtian Communion, but Aſcapart ſtradling quite over the Fount, and the peoples heads, that were near it, would not conſent to it; but crying out, Ah Churl, wilt thou drench me, I am too big to be drenched by thee, and ſo departed.

CHAP. VII.

How Sir Bevis fought with, and killed a dreadful Dragon at Colen, obtained forces of the Biſhop his Uncle, ſailed for England to recover his heritage, and by a wile got Armour and Horſes of Sir Murdure, then taking part with Sir Saber, he ſent the other defiance, &c.

SIR Bevis being come to Colen, and the fame of his valiant deeds and glorious atchievements, having reached that place before, he was highly welcomed, and the people were overjoyed, for now they hoped by his prowels, to be delivered from the plague of their Country, which had deſtroyed ſo many of them, and layd many places waſt, viz. a dreadful Dragon, who kept a Cave not far from the City, and that night had poiſoned a Knight, whom many of the Inhabitants held invincible, and not to be conquered by mortal might; however at the cryes and intreaties of the Inhabitants, contrary to the knowledge of the Queen, who would not have ſuffered him to have undertaken ſo dangerous an enterpriſe, Sir Bevis and Aſcapart went early in the morning to ſeek the Monſter, and ſcarcely had they approached his

Cave

Cave, when putting out his head he gave such an horrible yell, that Ascapart verily supposing it to be the Devil, would advance no further, whereat Sir Bevis began to smile, saying, I thought you had not feared a whole Army, and are afraid of a Monster? come take courage and you shall only be a looker on, whilst I finish the work; and by this time the hideous Monster being gotten out of his Cave, greedy of prey came at Sir Bevis, lifting up his crest and casting fire and poyson out of his mouth, his eyes burning like two Beacons, horribly hissing with a triple sting, and a tail of infinite length, against whom the Knight ran forcibly with his spear, but his scales being harder than Brass, it burst in pieces and shivered in the Air; whereupon he drew his trusty Sword, and laid at him furiously, but could by no means wound him, when the Dragon with his tail giving him a stroak, beat him from his Horse, and very much bruised him, having likewise with his tallants rent his Armour; but Sir Bevis nothing dounted, avoiding as nimbly as he might, the stroak and striking as he saw occasion; but in the end the Dragon casting poyson on him, and infecting the Air with his venemous breath, caused him a little to faint, and retireing towards a Well, he perceived the Monster to make a stop some paces from it, and not to advance further, which gave him a breathing time; so that plainly perceiving, there was extraordinary virtue in the well, by reason of a Saint-like Virgins washing in it, that kept off his infectious enemy, he proceeded to drink some of the water, which he had no sooner done, but he found his vigour renewed, and his strength as at first, so that as often as he found himself annoyed with the poyson, he retired thither as to a sanctuary, and being refreshed went again to the Combat; so that the Dragon being much bruised, and perceiving he could not overcome the Knight, began to take wing, where espying a bare place, not covered with scales or defence, Sir Bevis resolutly stept in and sheathed his sword in his side, following the thrust so forcible that it peirced his heart, when with a horrible roar, as if a whole army of men had groaned out their last, he fell dead at his feet; of which victory Sir Bevis being exceeding glad, raised the scales of his neck, and cutting off his head, bore it into the City as in triumph, being met without the wall by old and young, with songs and musick, stiling him their Deliverer, causing Bells to ring, and Bonfires to be made, and as a perpetual memory of this Victory, placed the Head upon the highest Tower in the City. Sir Bevis growing more

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and more in favour with the Citizens of Colen, and knowing that the Bishop of that City was his Fathers Brother, he resolved to solicite him for Aid against Sir Murdure who kept his heritage, of the Earldom of Southampton from him, and taking his opportunity, when they were private together, he said, Sir, you know my Father, your Brother was unjustly slain by the connivance of my Mother, and now the murtherer detains my Heritage; wherefore give Counsel, whether I shall atempt by force of Arms the regaining of it or desist, and by your wisdom am I content be ruled, although I know Sir Sabre my other Uncle is already contending for it. 'Tis true replyed the Bishop, and every year on a certain day they wage a mortal Battle, wherein one or other of their party is slain: wherefore it is my opinion, that you ought to contend for it your self, as being the true Heir to the Earl your Father, and to further you in this matter, I promise to aid you with an hundred men at my own charge.

Sir Bevis glad of the proffer made him by the Bishop, went to

Josian, and acquainted her with this new undertaking, laying before her the necessity of it, and withal told her he would leave her in that City sufficiently provided for, till the danger was over, and then fetch her in pomp, to possess their rightful heritage, and although she was unwilling to leave his company, and could not part without tears, yet seeing it must be so she consented, and so with a kind kiss for a time they bid a due to each other; for the men being shipped Sir Bevis went aboard, and within a while sailing came to an anchor, in a Port about two miles from Southampton, where Sir Bevis being destitute of Armour to furnish his men, thought of a stratagem to obtain it in this manner: viz. he sent a Knight to the Castle of Sir Murdure to inform him, that understanding there was a great difference between him and another Knight named Sir Sabre, and that a Battle was shortly to be fought between them, an Almain Captain with a Band of resolute Souldiers, was come to offer his service, provided he would furnish his men with Arms and Armour, that they might appear according to their quality, or else being Souldiers of Fortune, they were resolved to make the like offer to his Enemy, by whom they doubted not but to be entertained.

Sir Murdure kindly accepted this proffer, upon the condition proposed, and intreated them to land, which accordingly they did, and Sir Bevis with his men were highly treated, both by Sir Murdure and the Countess Sir Bevis's Mother, who knew him not, for he had changed his name to that of Sir Gerard, ordering his men to call him by no other; when as Sir Murdure thus began, Noble Stranger, it may be you are ignorant of the cause that occasions this difference between me and Sir Sabre, a hardy Knight whose residence is now in the Isle of Wight, and this it is, so it happened, that Sir Guy being slain by misfortune in a neighbouring Forrest, who was Earl of this Town, I married the Lady his Countess my present Wife, and she having had one Son by the Earl named Bevis, who proving extravagant and expensive when of age I bought his Heritage of him, and he having consumed the mony he received for it, left the Land and has not since been heard of; notwithstanding this Sir Sabre who is his Uncle, being of late grown rich and powerful lays claim to it, and with many inroads and fierce Encounters disturbs and invades my possession, and now I have informed you of the justness of my cause, I hope it will exault your Courages to defend my right.

Sir Bevis having heard the foregoing relation and knowing it to

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be fabulous, had much ado to contain himself, and refrain from killing the murtherer of his Father, and the injurer of his Honour, in his own Castle; but considering it would be more generous, to do it in the field, he check'd at this time his anger, to wait a nobler opportunity, and so dissembling the matter, he renewed his request for Armour, Horses, and Shipping, protesting, if he might have them, to sail immediately to the Isle of Wight, and there put an end to the contention, by making Sir Sabre his Prisoner, and bringing him bound to his presence. At this Sir Murdure was well pleased, and ordered all things to be provided according as had been desired, hastening them to the enterprise, who being accordingly furnished with what they desired, set sail and landed in the Island, at what time Sir Sabre being near the Shoar, and perceiving Ships putting men on land, supposed them Enemies, and thereupon sent for his forces to oppose them; but being convinced of the contrary, upon Sir Bevis causing his Fathers Banner to be displayed, well known to him, and by that being assured it was his Nephew, he hasted to welcom him, and with much joy lead him to his Castle, and there they made report to each other, of all that had befel them since they parted; and thereupon Sir Bevis calling a Knight to him, and no longer desirous to to dissemble who he was, or refrain laying claim to his Heritage, sent him to Sir Murdure, to let him know how he had been mistaken and imposed upon, and that he immediately expected a surrender of the Earldom; and would notwithstanding punish him for treacherously killing his Father: when the Messenger came with this message, Sir Murdure was at dinner with divers Friends, making great merriment, as not doubting by the help of his supposed Friends, to be revenged on Sir Sabre his mortal Enemy; but upon the delivery of the message, finding himself deceived in his expectation, he grew exceeding wrath, and drawing his Daggar, being on the other side of the Table, he threw it with great force at the Knight, but missing him, it struck into the breast of his own Son, who was then waiting at the board, whereupon he fell down dead, and the other fled, relating all that he had said and seen, to Sir Bevis, who gave him for this service forty pounds.

CHAP. VIII.

How Sir Bevis and Sir Murdure prepared for War. How Josian had like to have been Ravished; and how she was rescued from the Flames, and brought together with the Gyant Ascapart, to the Isle of Weight; and what other matters happened.

SIR Bevis, as we said, being in the Isle of Wight, we must there leave him a while, and return to Josian whom we left at Colen, and with her the Giant Ascapart as her Guard, to prevent any danger that might befall her. So it fell out, That Josian had not been long here, after the departure of Sir Bevis, but Sir Miles an Earl of that Country, casting his Eyes upon her admirable Beauty, fell desperately in love with her, and began in a passionate manner, to court her to his pleasure, but she refusing his proffer'd Love with disdain, he resolved if he could not have his Will of her fairly, to have it by force, and in a manner told her his intent; to which she replied, Sir, although Sir Bevis is absent, yet have I here with me Ascapart, that will not see me wronged: and by this means, he having understood in whom she reposed her confidence, resolved to get him out of the way, whilst he acted his wicked purpose; and so feigning a Letter to him, in Sir Bevis's name, how that he must immediately come to him, to the Castle in the Sea, standing a league from the Shoar; the unthinking Giant went, when he no sooner entred the Castle, but it was shut upon him, by those that carried him, and the boat, as Sir Miles had agreed with the Boatmen, immediately rowed back again; and then he made his fresh attempts upon fair Josian, telling her what he had done with Ascapart, and now she had nothing to hope in, but must yield to his pleasure or dye; whereupon she secretly sent a trusty Messenger, to certifie Sir Bevis of the danger she was in, which required his speedy aid: and then to delay the false Knight, she told him, if he would marry her, he should have his will of her, but if he otherways attempted it, she would rather dye than suffer it to be done.

Sir Miles, as I said, being passionately in love with the fair Queen, stuck not at any thing she proposed, so that he might enjoy her, and having told

told her he would assuredly do it, and thereupon obtaining a leave, the day was appointed, to be the next, and thereupon he prepared all manner of sumptuous Chear and Mulck, inviting many Barrons, Knights, and Ladies to his wedding, and so married they were early in the morning, and the day being spent in feasting; when it grew night and Supper ended, fair Josian was led to her Bride-Chamber, and son after, impatient of delay, came Sir Miles with many attendants, but she intreated him for modesties sake to send away his Train, and she would be his Chambetlain; so that at his command all departing, and they left together, she finding now no other way to save her hondur, made a slip-knot of her Girdle and casting it over his Neck, strangled him, and afterward hung him upon a beam. And his Barrons and Knights finding him not abroad in the Morning, as he was wont, imputing it to his new Love Incounters with the fair Bride, every one wishing himself in his place; some went to hunting, and others to the Church; but coming home at noon, and yet not finding him out of his Chamber, they had great marvel, insomuch that one of them went to see what was the matter, and opening the door, said, Arise Earl Miles, for your have slept a great while, wherefore I cannot but think your head akes, will you please to have a Caudle? Nay, replyed Josian, I will undertake his Head shall ake no more, for I have unknit the wedding, and yonder you may see him hanging, my honour he shall never destroy, though for what I have acted, you may do with me as you please.

The death of Sir Miles once known to his Friends, they made great sorrow for it, and with much anger proceeded to burn the fair Josian at a stake, so that the Fire being set in order, and kindled by the Sea side, Ascapart, who beheld it from the Castle, imagining that Queen Josian his Mistris was in danger burst in sunder the Iron gates, and entring a Fishers boate, just come into the Port, he rowed himself to the place where the Fire was, and found it to be true, as he had dread, for there he beheld the Queen in her shift, ready to be put into the fire, and whilst he was devising how to rescue her, Sir Bevis came riding up, and seeing Ascapart, said, Thief where has thou been? where has thou left Josian my fair Queen, whom I gave thee in charge, that she is thus forced to send for me to deliver her from danger? whereupon asking his pardon, he told him all that had happened, and shewed him in what danger the Queen stood, who had before their coming been sacrificed in the Flames, had

not the Priest been long in shrieving her. This sight so enraged Sir Bevis, that bidding Ascapart follow him, he broke through the throng, and with his Sword cut all in pieces before him, in so much that the people fled amazed, crying on every hand for mercy, whilst Ascapart on the other side, laid them on heaps with his Club, felling and braining whole ranks at a blow, and having made great slaugther and cleared the Coast, Josian being left alone, Sir Bevis caused her to cloath her self, and mount behind him, and together with Ascapart they took shipping, and sailed to the Isle of Wight, where they were lovingly receeived by Sir Sabre, and his Knights. Josian returning great thanks to Heaven for her deliverance, and there related to Sir Bevis all that had befell her, &c.

CHAP. IX.

How Sir Bevis and Sir Murdure mustered their Armies, and of the mortal Battle fought between them, in which the latter was overthrown and taken Prisoner. How he was boiled alive, and how the Countess his Wife, broke her Neck: and how Sir Bevis took possession of his Estate, &c.

SIR Bevis and Sir Sabre, resolving to pursue Sir Murdure to death, sent their summons into all parts, to require their Friends to come to their Aid, sending, the better to encourage them, gifts of Gold and Silver very liberally, so that many Earls, Barrons, and Knights came flocking to their Standard, with their Pages, and their Attendants, who according to their Degrees were listed, and entred into the Service; of which Sir Murdure having notice, was exceedingly fretted in his mind, and therefore consulted with the Countess his Wife, what was best to be done for their safeties, who advised him to send to his Brother the Emperour, and she would do the like to her Father the King of Scots, to let them know their distress, and re-require their speedy Aid, which she doubted not to obtain, with many more Knights of Renown, in England and Wales, and then like a Tempest falling upon Bevis, Sabre and their Fellows, you may soon

put

put them to the flight, wherefore, said he, in no manner let your Courage fail you.

This Council Sir Murdure immediately put in practice, nor did he fail therein; for a great many came dayly to him, and amongst the rest the King of Scots, with five thousand choice Souldiers; and Sir Morris of Vain, sent by the Almain Emperor, with four thousand men

at Arms, he having three thousand under his Banner before, whereupon, gathering them in one place, he said, Lordlings, you that are come to my Aid, have no doubt heard of the strife between me and Sir Sabre, and now another is entred into the Quarrel, to take part with him, one Sir Bevis by name, threatning to slay me, and to take away my Land, and Possessions, and for that intent, has brought with him a monsterous Giant, whose grim visage may at first perhaps terrifie some, but being well armed, and more in number than they, I doubt not, but we shall so deal with them as to make them repent their rash undertaking. This said, he commanded all the Hoast

to

to arm and go aboard the Ships he had prepared, resolving to assail Sir Bevis and Sir Sabre, in the Isle of Wight, hoping, there by his sudden coming, to surprise them at unawares, but scarce were they beginning to land, before Sir Sabre from the Castle espyed them, and informed Sir Bevis of their arrival, telling him he had never seen so great a Hoast in those parts; to which Sir Bevis replyed, that their number mattered not, though they were ten to one, seeing they were in a wrong cause, and therefore resolving to give them battle; he divided his Hoast, reducing three thousand under his own Banner and Leading, and three thousand he put under the commmand of Sir Sabre, leaving Ascapart with three thousand more to guard the Castle, and succour them if there should be need; saying, that so many fresh men would stand him in great stead, when the battle was at the hight, and so cauled a march to be sounded; which Sir Murdure understanding, incouraged his Men and set them in order, making of them three Battles; the first he led himself, the second was commanded by the King of Scots, and the third by Sir Morris of Vain, each consisting of ten thousand men, which they had by the way, encreased to the former number; and then both Armies facing a while, and the Generals encouraging their Men, the bloody blast was sounded, whereupon Sir Morris de Vain ran against Sir Sabre with great fury, so that their Lances shivering they drew their Swords, and began a dreaful fight, but after many wounds on either part, Sir Morris was beaten from his Horse as dead, and there had been slain, had not his Men from all parts prest furiously to rescue him: whilst this was doing Sir Bevis prest on, killing many on either hand, till he broke through where the King of Scots fought; who seeing him come in that desperate manner, prepared to receive him; but after a hot dispute between them, the King was unhorsed, and his Helm burst in sunder, whereupon crying out for succour, his Men from all parts thrust desperately, between Sir Bevis and him, and were there a great number of them slain, insomuch that the heaps of dead bodies, stoped the way of the Conqueror.

Soon after the King was beaten down, he retired out of the battle to refresh himself, and having put on fresh Armour, and remounted he came again with great fury to the fight; so that great slaughter ensued, and Sir Bevis still ranging through the Battle making horrible destruction wherever he came, advanced so far that he broke into the place where Sir Murdure had slain and unhorsed many, saying Traitor,

for, Let those alone and meet thee hither; but Sir Murdure seeing it was Sir Bevis, who had vowed his death, he used many endeavours to shun the fight; but Sir Bevis pressing on, and thinking to give him a forcible blow, thereby to dispatch him at once, he by swiftly turning his Horse avoided it, yet the Sword falling on his Horse, clove his crupper in sunder, so that he fell down dead; but Sir Murdure was remounted by his Men, and a while made resistance, but finding himself to weak for his adversary, he retyred within the ranks of his Men, and left them to the fury of Sir Bevis who mounted on Arundel his Steed, laid about him on every side, with his trusty Sword Morglay, nor did his Horse fail with his heels and teeth to fight couragiously, giving to many their mortal wounds; so that the Plain whereon they fought, blshed with blood, and was covered with dead bodies, so that the number of his Enemies was lessened: and at the signal given Ascapart advanced with his men on foot, for by reason of his monsterous size no Horse could bear him, and with his huge Club overthrew whole Squadrons, in so much that he drove a thousand men before him, like a flock of Sheep to the Sea-side, who fearing a worser death, leaped into the waves, and were most of them drowned; but a very few getting to the Ships, that lay at Anchor in the Road; and then returning where his Men fought, he broke through the main Battle of Scots, and carried all before him, making lanes whereever he came, till he arrived where Sir Bevis was fighting, and had done wonders.

Sir Bevis no sooner beheld Ascapart, but calling him to him, said, Mark well the person that fights on younder Steed, and be sure you let him not escape our hands, for that is Sir Murdure the causer of all this mischief; whereupon Ascapart in all haste made thitherward, and when Sir Murdure would have fled from him, he caught him in his Arms, Horse and Man, and bore him, in spite of the resistance that was made, into the Castle; and now Sir Morris being slain by Sir Sabre, and the King of Scots being no longer able to maintain the Battle, the Souldiers fled on all parts; which the King perceiving and not being able to restraine the Flight fled likewise, and getting into a Ship, prepared for that purpose, he sailed away Westward to a strong Castle of his in the Sea. And now Sir Murdure being in the Castle, he was condemned to be put into a Cauldron of scalding Pitch and Brimstone, where he miserably perished; and this he had as a punishment for the murther of Sir Guy Father to Sir Bevis and Earl of Southampton; of which the Countess his Wife being informed

Queen, ſhe keeped in a deſperate maſk, from the Battlements of her Caſtle, and broke her Neck.

CHAP. X.

How Sir Bevis was married to Queen Joſian, and the honours that were done him. His Horſe having killed King Edgars Son, he abjured the Land to ſave him, and went to ſeek adventures in ſtrange Countries; and what befel him on this occaſion.

BEing thus rid of of his mortal Enemies, Sir Bevis and his noble Companions, took leave of the Iſle of Wight, and ſailed to Southampton, where finding his Mother dead, by the means aforeſaid, he cauſed her notwithſtanding, to be honourably buryed; and ſo took poſſeſſion

poſſeſſion of his Caſtle, and Heritage, and ſending for the Biſhop of Colen, and many other noble Perſonages, he was by the ſaid Biſhop, married to his belobed Queen Joſian, and never was Queen ſo willing to be diſrobed of her Royalty, nor Knight ſo pleaſed with a Queen; and ſoon after going to London, to do homage to King Edgar for his Earldom, and having told him his name, and by what right he claymed that Heritage, the King made him Marſhal of England, delivering the ſtaff that his Father Sir Guy had before him; ſo that returning home he was highly eſteemed and honoured by King, Peers and Peſants ſpending his eſtate liberally and in giving Alms remembring from his 7 years impriſonment what it wasto ſuffer hunger.

Yet growing great in Offices and places of honourable truſt, he at laſt ſtirred up the envy of one Sir Brian of Cornwal againſt him, as having ſome of the Offices beſtowed upon him by the King; that were formerly his; ſo that about Whitſontide when ſundry Knights were courſing and raceing on their gallant Steeds, forty pounds in gold was propoſed for a three mile Courſe, on the Horſe that run beſt; when Sir Bevis being preſent and knowing none might compare to Arundel, he undertook in honour of the day to ride with the reſt, and although two Knights having unexpectedly the ſtart were got half a mile before, Sir Bevis gave Arundel the reins, who flew forth like the wind, and immediately overtook them, and paſſing by, was at the Races end before they could imagine he was gotten two miles, which made the Kings Son ſo much in love with the Horſe for his goodneſs, and for whoſe ſake, as the ſtory ſays, Sir Bevis built the Caſtle of Arundel, calling it after his Horſes name, that he deſired at any rate to have him, but Sir Bevis required of him to ask any thing elſe and he ſhould freely have it, yet as for his Horſe no Gold, nor Caſtles, nor Towns, nor Favour could allure him to part with him, upon which the Prince watching his opportunity, reſolved to take him by force out of the ſtable, but as he attempted to do it, Arundel knowing it was not his Maſter, lifted up his Heels, and gave him ſuch a blow on the Head that his brains flew out.

When King Edgard heard his own Son was ſlain, and the manner how, he was exceeding wrath, and aſſembling his Councel, propoſed to them, that ſince Sir Bevis his denying his Horſe to his Son, had made him attempt what occaſioned his death, it was fit that he ſhould dye for it a cruel death, urging that he might be drawn to pieces with wild Horſes; but his Councel declared they could paſs

no ſuch ſentence upon him, ſeeing he no hand in the death of the Prince. But Sir Brian of Cornwal, reſolving to do him a diſpleaſure, ſtarting up, ſaid, Though they could not indeed meddle with Sir Bevis for this matter, yet the Horſe ought to be ſlain; which was agreed on all hands: whereupon Sir Bevis humbly beſought the King, that rather than he ſhould looſe his Horſe, he would permit him to abjure the Land, which being granted, he ſurrendred up his Offices and places of Honour, which was that which Sir Brian aimed at, and made over his Lordſhips and Heritage to his Uncle Sir Sabre; and ſo with Joſian Sir Terre and Aſcapart, he took his leave of England, and from this time Aſcapart ploted how he might bring it about to ſeize Joſian, and carry her back to King Jour, of which more hereafter.

CHAP. XI.

How Joſian was brought to bed of two Children in a Forreſt, and was carried away by a Gyant. How Sir Bevis diſpoſed of the Children. How he juſted, and won a fair Lady for Sir Terre; and how Sir Sabre recovered Joſian and killed the Giant.

SIR Bevis and his Company, being now again in a ſtrange Land, and Joſian by this time great with Child, as they rid through a Forreſt, ſhe fell in travel, ſo that alighting they cut down boughs with their ſwords, and made her a Bower for her convenience, paving it with Ruſhes and ſoft Leaves, and offered their aſſiſtance to help her in that extreamity, but ſhe through modeſty excuſing it, deſired them to retire, and leave her to the protection of Heaven; ſo that ſetting Aſcapart as a ſentinel at a diſtance, to watch that no rude perſon or wild beaſt might approach, to annoy or diſturb her, Sir Bevis and Sir Terry went to ſeek for ſomewhat for her refreſhment; during which ſpace Aſcapart, when ſhe was delivered of two Sons, took her on his Back in the woful condition ſhe was in, in vain crying for help, her Lord being out of hearing, and haſted through Woods and Forreſts over Hills, Rocks and Mountains towards Mambrat, there to deliver her to King Jour her former Husband in hopes of a great

great reward and honour; so that when Sir Bevis and Sir Terrey returned, they found only the Children in the Bower, and perceiving Ascapart gone, they easily guessed at what had befallen, and made great sorrow for this loss, but finding it no boot to stay there Sir Bevis wrapped up the Children in a rich mantle their Mother had left behind her, and passing on met a man, of whom they inquired, if he saw not a Giant carrying a Lady that way, who answered he did not; then said Sir Bevis, what is your business? he replied, I am a Forrester, then will you, said he, take home with you this Child, and cause it to be christened by the name Guy, and here is ten marks in hand, and when you have kept it seaven years, inquire for one Bevis of Southampton, and bring it to him, and you shall have store of Gold for so doing: The man upon these conditions, having gladly received the Infant, Sir Bevis and Sir Terry passed on, and meeting with a Fisher-man, disposed of the other in the same sort, directing his name to be Miles.

Long these Champions rid together, yet could they get no sight nor tidings of Ascapart, who went through Woods and By-ways to prevent discovery, nor rested they till they entred a fair Town, and there betook themselves to an Inn to rest; but long they had not been there, ere looking out at the Window, they saw a gallant Train of Horse-men, exceedinly well mounted on Horses with rich Trappings, and Heralds on every side displaying their Arms and Banners, which made them enquire of their Host, the occasion of so great a concourse, who told them that on the morrow there would be held a great Justing in that Town, for a fair Virgin, Daughter to the Duke, who being old and not expecting long to live, for the honour he bears to Arms, has set her the prize, and with her, all his Lands and Possessions after his death, of his valour who can win her, by carrying the day from the rest of the Knights, Earls, Dukes and Barrons.

For this news, the English Champions gave him a Reward, and agreed between themselves, to be ready to enter the List early in the morning; when in the mean time Sir Bevis for the device on his Sheild, prepared a Lyon Rampant in a Field Gules, and Sir Terry a Unicorn in a Field Argent, that they might the better be known, and noted by the Lady, during the Combat, whose name was Elinor the Fair. No sooner had the Sun given light to the World, but the Trumpets sounded round, and when the Ladies had taken their

places, the Knights came forth to Just: when the Emperor of Almains Son advancing, Sir Bevis met him so forcibly, that he bore both horse and man to the ground; upon which the Earl of Florence came against him, but Sir Bevis with his spear struck him so hard, in the middle of his shield, that he made him fly from off his horse two yards and upwards; when Duke Anthony resolving to revenge

his cause, advanced with great fury, bidding Sir Bevis turn to him, for he was resolved to revenge the Duke of Florence's disgrace, so together they rod with much fury, but the Duke was soon unhorsed, and laid upon the ground, having his shoulder bone broke with the thrust: Sir Bevis having thus far proceeded, Sir Terry advanced against the King of Hungary's Brother, and bore him from his Horse, and did the like to the Earl Hamant, who came to second him, and so well they dealt, that none was able to stand before them; so that the Judges of the Field gave Sir Bevis the first place, and Sir Terrey the second in valour; and being come to Court, the Lady met Sir Bevis, and taking him by the hand, said, I am, Sir Knight,

your

your own, you have fairly won me in the Field, and may wed me when you please; Nay, Madam, said Sir Bevis, I have a Lady already, though at present I have lost her, and am now in search of her, but my noble Friend is destitute of a Wife, and to him I recommend your choice: To that, said she, I agree if in seaven years time you find your Wife, but if not, that then you will swear to wed me, and so long or till you have found her, I will for your sake continue a Virgin, this being agreed on, they left the Court in search of fair Josian.

Sir Sabre being now at home, in possession of great Fortunes, happened on a night to dream, that Sir Bevis was much distressed, through the means of Ascapart the Giants treachery, and telling his dream to his Wife, she advised him to go in search of his Nephew; and thereupon taking twelve Knights with him in Palmers weeds, though under them they were well armed, he crossed the Seas and having passed through many Lands, as he approached Mambrat, he espyed the Gyant haling fair Josian, who cryed out pitiously to him and his Companions for help, as knowing that if she was delivered to first her Husband, he would put her to death, and thereupon Sir Sabre and his Knights commanded him to let her go, but he sternly refusing it, they assailed him on all sides; whereupon quitting her bound as she was, and therefore incapable of flying away, he betook himself to his Club, and laid at the Knights with great fury, but they being nimble, still avoided his blows, and in the end having tired him, Sir Sabre whilst the others maintained the fight, stepped in, and with his sword run him through, so that he fell dead to the ground; where leaving him, he lead Josian to the next Inn, and there with a certain oyntment, discoloured her fair face, that she might not be known, but having spent all their mony and provision, they went to require a supply, at a Castle where Sir Bevis and Sir Terrey were lodged, when Sir Terrey coming to the gate knew his Father and lead him in with great joy, nor was Sir Bevis a little glad when he heard Josian was recovered; whereupon Sir Terrey proceeded as it had been agreed, to wed the fair Elinor, which was done with great feasting, pomp, and splendor, and her Father soon after dying, he possessed himself of all the Estate.

CHAP.

CHAP. XII.

How King Jour, making war upon King Ermin, was defeated, and taken Prisoner by Sir Bevis. How he had the Kingdom of Armony delivered to his Son Guy, and again subdueing King Jour, took Nambrat, with other things of note.

KING Jour, having a long time in vain expected his Wife, resolved to grieve for her no more, but to be revenged on her Father, and thereupon made war on his Countries, of which Sir Bevis receiving intelligence by a Palmer, gathered a great Company, and leaving Sir Terrey with his new Wife, took with him Sir Sabre, and his two Sons Guy and Miles, who were grown by this time to perfection, resolving to assist his Father-in-Law, of whose coming King Ermine was exceeding glad, and humbly beged his pardon, offering to make him amends, for the injury he had done him, to be Christened with all his people, whereupon Sir Bevis sent to England for Clergy-men, who instantly came and performed that good Office: Yet King Jour drawing near with twenty thousand Sarazens, destroying the Countrey before him, Sir Bevis being made General of Armony, raised an Army likewise to meet him, and defying each other in a plain field, a dreadful battle began; whereupon Sir Bevis and his Knights so laid about them, that they overthrew and cut in pieces whole Ranks of men, and grew at length so terrible, that where ever they came, the enemies fled before them, when coming to King Jour he beat him from his Horse, and there had slain him, had not a Troop of fresh men instantly come in to his Rescue, sacrificing their lives to defend him, who no longer trusting to his forces, seeing the day was lost, betook himself to flight, and was followed by such of his men, who escaped the sword, yet Sir Bevis pursued so hard after him, upon his swift Horse Arundle, that he overtook him, and made him his prisoner, having soon after for his Ransome, twenty tuns of Gold, three hundred Bales of Silk, and as many white Steeds, with three hundred Cups of Gold and Silver, making him at the same time ever quit claim to the fair Josian, and to be in perpetual Amity with King Ermine.

For

For this and other great services, King Ermine offered to give him his Crown; and the Government of this Kingdom, but he refused it, yet accepted it for Guy his eldest Son, who was solemnly crowned King of Armony, and the old King not long after died; upon which King Jour fretted at his disgrace, resolved again to invade the Countrey, and thereupon thinking Sir Bevis did these wonders, through the strength of his Horse, he resolved to get him by fraud, and sent on Robion a cunning fellow to steal him out of the stable, who charming his keepers, as also the Horse with spells and sleeping drenches brought him away: But scarcely had he reached Mambrat with him, before Sir Sabre espied him, and leaping up behind him, felled him dead with the truncheon of a spear, but er'e he could

get away, the Sarrazens, that had beheld what was done, came running and assailed him on every part, and although he valiantly defended himself= they hardly put him to it, which Josian having perceived from the Turret of a Castle, advertised Sir Bevis, who

with

with other Knights hasted to his aid, and fleio the Sarrazens in great number, so that happy was he, that could first recover the City. This made King Jour exceeding wrath, and immediately to send to his Brother Bradwin to come to his succor, who was King of Surry, making at the same time great sacrifices, offers and vows to Mahomet for his success; and thereupon King Jour grown desperate, resolved to end the strife, by single Combate with Sir Bevis, and advancing for that purpose towards Armony with three thousand men, he defied him, telling him that having slain his Men, bereaved him of his Wife, and done him other mischiefs, he would now try it out with him to wreck his own revenge; and if it so fell out, that he slew him, he would possess himself of the Land of Armony; but if himself was slain, Mambrat should be delivered to Sir Bevis: These Conditions agreed on, and sworn to on either part, they went into a little Island to fight the Combat, and there drawing their Swords, they furiously laid at each other, the one animated by dispair, and the other by true valour; but after many wounds given and received, Sir Bevis with a forcible blow, burst King Jour's Helmet in sunder, cutting through his Shield, as he held it up to defend himself; so that he brought him to the ground both horse and man: but the King nimbly got up again, and calling upon Mahomet for succor, began the fight anew, at which Sir Bevis alighted to be upon equal terms, and with another stroak felled him again; so that now he had him at his mercey, whose life he notwithstanding spared, yet sent him to a strong Castle, and doomd him a prisoner for his life, when taking his Armour and Ensigns of Royalty, he went with a good Company of Souldiers to Mambrat, where the Citizens supposing him to be their King, immediately opened their Gates; so that entring with his men, he soon made himself Master of it, putting all that resisted to the sword, and obliged the rest to abjure their Mahumitisme causing himself there to be crowned, by which Queen Josian was twice Queen of Mambrat.

CHAP.

CHAP. XIII.

How Sir Sabrey's Heritage being taken away, he came with Sir Bevis to recover it; and how the later maintained a great Battle in London, wherein he killed Sir Brian of Cornwel, his mortal Enemy; and how he was restored to the Kings Favour, and Sir Sabre to his Land.

SIR Sabre being now with Sir Bevis, as they rod forth a hawking on a day, news was brought him, that King Edgar had seized on his Inheritance by the advice of Sir Brian of Cornwal his Steward, and turned out his Wife and Children, of which he had no sooner notice, but he asked Sir Bevis leave to depart for England; but he would not suffer him to go alone, promising to accompany him, and his Son, with his Queen and his two Sons, and many courageous Knights, when landing at Southampton, he raised a great power of his Friends, and marched towards London, where the King was; then Sir Bevis leaving his Army at Putney, went with twenty Knights only to waite upon the King, and having admittance to his presence, after Reverence done, desired to know, Why Sir Sabre's Estate had been seised? to whom the King replyed, It was done at the instance of Sir Brian his Steward, but however he had since bethought himself, and would soon restore it; but Sir Brian being present, boldly started up and said, it ought not to be done, saying moreover to Sir Bevis, that he wondred how he durst, being a banished man, return, and that for his presumption he ought to be hanged, or put to some other shameful death; to this Sir Bevis replyed neither good nor bad, but making his Reverence to the King, departed. But the revengeful Steward not so satisfied, knowing where he inn'd with his Knights, caused the City-Gates to be locked, and the Chains to be drawn cross the streets, and raised a Cry at midnight, that every one who could bear Arms, should assault Sir Bevis in his Lodging, to revenge the death of the Kings Son slain by his Horse Arundel, of which treachery Sir Bevis having notice, ordered his Squire to hasten his Sons to his aid with the Army, and thereupon mounting Arundel, he met Sir

Brian at the head of the people he had raiſed; and ſaid to him, come on now, you are an old Knight of War, and ſo they run upon each other, but Sir Bevis miſſing with his Spear, Sir Brian run him quite

through the Shield, and clove it in ſunder, which ſo much angred him, that drawing his Sword Morglay, he ſmote him with a down right ſtroak, and clove his Helmet and head in ſunder, and charging upon his men made a great ſlaughter of them, inſomuch that the ſtreets ran with blood, and ſo paſſing on to Broad-ſtreet, he met divers Lumbards, that came to aſſail him, but ſoon ſcattered and diſperſed them, whilſt his other Knights were not idle, but made a great ſlaughter and havock of the Multitude; yet finding themſelves hard beſet, they made towards Ludgate, to poſſeſs themſelves of it, but found it ſhut and gaurded, whereat Sir Bevis commanded them to open it, and let him out, who refuſing to do it, a great fight was begun anew, and ſo well Sir Bevis behaved himſelf that he brought ſix hundred men to the ground, without receiving a wound himſelf.

The

The news of Sir Bevis his danger coming to the ear of his Wife and Sons, the former fell in a sound, but the two later raised and revived her, telling her they would bring him speedy aid, resolving if they found him slain, to destroy and lay wast the City, and so mounting, they led their Hoast by great marches, and not only found their Father alive, but manfully defending himself, yet exceeding weary with so great a toil and blood-shed, at what time more Citizens came to the aid of their Fellows under the leading of a stout Lumbard and strong, who charged Sir Bevis with great fury, but sped no better than Sir Brian of Cornwal, for with the first stroak Sir Bevis gave him he severed his head from his shoulders, and now Sir Sabre, Guy and Miles laying furiously about them, the Citizens fled in great disorder, and shut themselves up, as many as could, in their own Houses and in Bulwarks then built to defend the Walls; and some fled to the King, who then kept his Court in the Tower, whereupon Sir Bevis had the intire possession of the City; yet would he not use any violence to those that resisted him not, nor suffer his Sons, who in the heat of their youthful blood purposed, to sack and fire the City, but immediately causing a Retreat to be sounded, he withdrew his Forces and retired to Southampton, where he took possession of his Estate, sending to the King to excuse what had been done on his part with the manner how it fell out; so that the fault being altogether laid upon Sir Brian, who was now dead, the King was no ways offended with Sir Bevis, but confirmed him and Sir Sabre in their Estates, honouring them with many Offices and Dignities, counting especially their Friendship above all others.

CHAP. IVX.

How Sir Bevis being in peace, his Son Sir Guy was married to fair Lyndamira the Kings Daughter. How Sir Bevis and his Queen returning to Mambrat found it besieged, and how he relieved it; with other matters.

SIR Bevis and his Confederates, being now in peace and tranquility, King Edgar sent for them to his Court, upon a great Feast he made for his Nobles, and entertained them with much splendor, and a Tilt and Tournament for their further Recreation being prepared, Guy and Miles Sir Bevis's two Sons maintained it against all strangers or other Knights of the Court, and were so highly successful, that they unhorses all that came against them: Insomuch that Sir Guy being then in silver Armor, with a fair Lady portrayed on his Shield, the beautiful Lyndamira Daughter to the King, took such notice of his manly form, proportion of Body and rare atchievements beyond, in a manner, the strength of man, that she fell desperately in love with him, of which the young Knight being ignorant, and the Princess through excess of Modesty, not willing to discover it to any, she fell sick and in a languishing condition, whereat the King being greatly grieved, sent for his Physicians, from all parts of the Land to cure her Malady, who soon found it proceeded from a cause beyond the power of their Art; and informed the King, that distemper of the fair Princess, proceeded from love, who tender of this his only Daughter, prested her in all Fatherly mildness to let him know the object that occasioned it, which at first she began with modesty to refuse, or rather excuse. but the King being earnest herein, she amidst sighs, blushes and much confusion, told him it was Sir Guy.

The King knowing the cause of his fair Lindamira's sickness, he made it his business to apply the cure, and thereupon sent for Sir Guy, and in plain terms told him what happiness was designed him, and how much his Daughter suffered for his sake: The young Knight, though inwardly overjoyed at this news, being no less in love than she, strove at first to excuse it, alleadging he was unworthy of so great

great an honour, yet in the end, submitted to be wholly disposed off at the Kings pleasure, who caused them to be married to their great joy, and mutual satisfaction, the wedding being kept with much pomp

and splendor, and graced with a concourse of the Nobility, where many noble feats of Arms were done, and no sooner was the sports and Magnificences over, but the King to render Sir Guy a fitter match for so beautiful a Princess, made him Earl of Cornwal, and then suffered him to depart with her, to his Kingdom of Armony.

Queen Josian by this time, being desirous to return to Mambrat, as a place more agreeable to her health, acquainted Sir Bevis with her intent, who thereupon resolved to accompany her again, and leave to Sir Miles his younger Son his Inheritance in England, hardly could King Edgar be perswaded to part with them, however finding the Queen ill at ease he at length consented, and dismissed them with many rich presents, exhorting sundry of the Nobility to accompany them, which they accordingly did; and upon his

Fathers

Fathers departure, gave to Sir Miles all his places, Offices and Titles of Honour; arriving at Mambrat, they found the City strongly besieged by Amphiron, a Cousen of the King of Mambrat; but the Citizens had made a stout resistance, and killed abundance of men in divers sailies they made, but being now quite wearied out, were at a point to yield; whereupon Sir Bevis sent secretly into the City, to acquaint them with his arrival, which put them into no small joy, and greatly raised and inspired their drooping Courages, nor was it long, before he gathered an Army in the Country, and sent for Souldiers into Armony, whereupon more fully to signalize his Valour to such English Noble-men as came with him, that they might report what they had seen in their own Country, mounting upon Arundel, and taking his Sword Morglay in his hand, he fell like a tempest upon the Hoast of the Infidels, beating down, and cutting in pieces all that he reached or came in his way, and such slaughter he made, that the ground was covered with blood, and the bodies of the slain, to resist whose fury Amphiron with the strongest of his men advanced, and charged upon Sir Bevis, who though tired with fighting, yet encountred them all, and with a blow laid Amphiron dead at his feet, by cleaving his Helmet and Head in sunder, whereupon his men were so discouraged, that fearfully shrinking together, they at last betook themselves to open flight, leaving their Camp and all its furniture, as a prey to the Conqueror.

The siege removed, the Cittizens opened their Gates, and came out with Instruments of Musick, Songs and great Joy to welcome Sir Bevis and his Train, who entred the City in Triumph, and re-established himself in the Throne of Mambrat, where giving large Presents to the English Noble-men, he sent them back, so many as would go into England; who came home full of the glorious Actions and Atchievements of Sir Bevis, spreading yet wider his fame that had already render him a most redoubted Champion amongst the Infidels: Insomuch that Saracon, the great Soldian of Babylon, hearing of his prowels, and how by new Conquests he dayly inlarged his Dominions, began to doubt his Empire, for the indignities of he had put upon Sir Bevis, and therefore consulting his great Councellors it was agreed amongst them, that they should enterprize some extraordinary matter to put a stop to the progress of his Arms.

CHAP.

CHAP. XXV.

How Sir Bevis overthrew the Soldian of Babylons Army, that came to dispossess him of his Country; Killed Amphiron their General: And pursued them with great slaughter to the City, &c.

SIR Bevis being setled in a Kingdom far from his Native Country, and being well assured his Neighbours bore him no good will, having sworn his Subjects to be true to him and his Successors, he proceeded to make wholesome Laws, the better to assure their fidelity, obliging them every where to forsake their Idols and false worship, and to become Christians; but scarce had he brought these things to pass, when news was brought him, that great preparations were making to invade his Country, which made him not idle, but taking the advantage of the little respite: he gathered his Forces and mustered them to the number of twenty thousand men, Horse and Foot, with which he marched to the Frontiers, to stand upon his guard: when Amphiron whom the Soldian had made his General, advanced by speedy marches, with an Army of two hundred thousand Turks and Saracens, vowing the bloodiest revenge, that could be expressed or suffered by man upon Sir Bevis, not only for the disgrace he had put upon himself in the last defeat he had given his Kinsman, but the disgrace he had put upon him, for indeed though he was a monsterous Giant Sir Bevis had overthrown him in the head of his Troops and gave him many cruel wounds, and had dispatched him, had not his men desperately to save their Lord, thrown themselves between him and death, whilst he made his escape.

Amphiron by this time being arrived upon the Confines of Mambrat, with his numerous Hoast, began in a terrible manner to wast all with fire and sword, so that the miserable Inhabitants fled before them in a fearful manner, to stay which inundation of the barbarous Enemy, Sir Bevis advanced with his Troops, and falling with five hundred Horse only upon the forerunners, consisting of ten thousand men, he made of them such a terrible slaughter, that such as escaped the sword leaped into the River for fear, and there were most of them drowned, not above an hundred escaping to tell Amphiron the

fatal

fatal news, who was so enraged, that having charged them with Cowardize, he caused the chief of them, or such as were Officers amongst them to be put to death, and so came furiously on, where Sir Bevis had drawn up his whole Army, and now the Armies being in sight of each other, though the Infidels with their numerous Hoast covered the Country Sir Bevis nothing daunted, incouraged his Souldiers with this short Oration: You see, Fellow Souldier, said he, and what is yet more glorious, Fellow Christians, that this numerous Hoast of Infidels, that defy the blessed name of our Lord, and whose Armies we have so often baffled and defeated, are come up against us to destroy us, and take away the Land we so quietly possess, and which by right of war and heritage is our own; wherefore be valiant for the truth, and let us this day so well play the men, in shewing forth our utmost prowess, that hereafter our names may become so terrible to them, that they may rather implore our Friendship, and become our Tributaries, than dare to arm against us, and as for my part, my fear is so little, that I doubt not, but this day we shall so deal, that few of them shall escape our hands. This speech ended with shouts and acclamations of the Souldiers, he commanded the Trumpets to sound the Charge; and Amphiron having on the other hand encouraged his men, with great boasts and hopes of assured Victory, both Armies joyned with huge shouts and cryes, so that for the horrible clashing of Swords and Armour, the cryes of the dying, and the shouts of the vanquishers, the sound of Trumpets, and the noise of Drums, the Earth trembled, and the wild beast in the Forrests stood astonished, when Amphiron having in his hand a huge Battle-Ax, came on in the front making lanes as he passed, so that that the Christians seeing the destruction he made, fled on that part, of which Sir Bevis had no sooner notice where he fought, and had broken the left Wing of the Pagan Army, having died himself in the blood of a thousand he had slain, but beating down all before him, he made thither, which Amphiron, perceiving by the Banner that was born before him, which was a huge Cross enameld and inlayed with Gold, but choosing a thousand of his best men, he gave them command to inclose Sir Bevis on all parts, and that when they had done it, he himself would either take him prisoner, or kill him on the place: These men speedily drew off, to fulfil the pleasure of their General, who had promised them great Rewards, if they performed it, and threatned them with certain death, if they were found wanting

in

in the fulfilling his commands to the utmost of their power: Upon this, disperately resolved, whilst Sir Bevis was making a lane before him, and paving his way with the bodies of the Infidels, whilst some presented themselves before him to stop his approach, others fetching a little compass inclosed him, and pressed on very furiously, by this means, they had separated him from the body of his Army, which he however not regarding, though many of his men were slain about him, with his Sword Morglay, made the Arms, Legs and Heads of those that opposed him to fly, so that Amphiron was obliged to hasten, when, to give him entrance, his men opened to the right and left, and he having in a great rage reproached Sir Bevis with the taking King Jours Queen and Country from him, as also imprisoning him, he, before Sir Bevis could well ward the blow, gave him such a stroak with his Battle-Ax, as made him almost tumble from his Horse, but he soon recovering himself, returned it with such fury, that his trusty Sword peirced Amphiron's Armour, and gave him a deep wound in the Shoulder, so that renewing their strength, and either doing his utmost, a mortal battel happened between them, but at length, Sir Bevis his men supposing him to be in greater danger than he was, after an obstenate manner, broke in, but 'ere they came to him, he had with a full stroak cleft Amphiron's Head and Helmet, so that he fell dead at his Feet; which his men seeing, gave back on all hands, and from a kind of a Retreat, finding themselves slain on every side: and now Sir Miles coming in with five thousand freshmen, which he had raised unknown to his Father, and beating down all before him, they fell into a confused flight, so that being hotly pursued to the Walls of Babylon, they were almost all of them slain, drowned, or taken Prisoners.

CHAP. XVI.

How Sir Bevis beſieged Babylon, and how Sir Miles, with a party of Souldiers in diſguiſe, entring the City, was forced to betake himſelf to a Tower; and how the Soldians Daughter fell in love with him; and how the City was taken.

Upon the defeat of this great Army, the City of Babylon was filled with the lamentations and cryes of ſuch as had loſt their Friends, and others that feared the City would be ſack'd, for now the Chriſtian Army approached, ſpreading their Banners before the palace, which obliged the Soldian to conſult, what was beſt to be done for his ſafety; ſome adviſing him to ſend Ambaſſadours with Preſents, and offers of Peace to the Conqueror, and others to ſtand it out, ſeeing

seeing he had a well fortified City, and many friends; but so it happened, that whilst they were thus wavering, that King Jour having, by corrupting his kapers, made his escape, came in disguise to Babylon, earnestly soliciting the Soldian to maintain a War to the utmost against his mortal Enemy, whereupon the defence was resolved upon the Soldian committing to this King the Charge and Guard of the City; so that many Assaults were given, and many sore conflicts happened, in the sallying of the Besieged, but the City being strongly walled and fortified with Towers, inclosed on most parts with the branches of the River Euphrates, it could not be easily approached, which made Sir Bevis conclude how one way or other he might take it by Stratagem, and after many consultations it was resolved, that divers armed men, with Pilgrims gowns over their Armour, the better to prevent suspition, should enter the City, and secure one of the Gates to let in the rest of the Army; but then some difficulty arose, who should enterprise this dangerous undertaking, Sir Bevis though he offered it, not being permitted by his Captains, and great Commanders, to undertake so dangerous an Enterprise, but utterly perswaded from it, forasmuch as upon his safety depended not only the preservation of the Army, but the safety and conservation of the whole Affairs in those parts; and although he vehemently presled it, and desired nothing more, than to have the honour of so great an undertaking, yet against all he could argue, the intreaties and perswasions of his Friends prevailed; yet not altogether to loose the glory, he so far prevailed, that Sir Miles his Son should attempt it, when not to lose time, all things were prepared in a readiness, and they to the number of two hundred, went to the City by degrees, and in the night time taking their opportunity, put the Warders to flight, killing many of them, and possessing themselves of the principal Gate, but the Alarm being taken, they every where cryed to Arms, so that before Sir Bevis could well reach it with his Army, Sir Miles and his men, after having maintained a furious and obstenate fight with the whole power of the City, found themselves obliged to retire to one of the Towers, which in the confusion was almost deserted of the Souldiers that before guarded it, putting such as they found there to the Sword, and fortifying themselves therein, during which time the Portcullises being let down, and the Gate again strengthened, though Sir Bevis and his men attempted to force the Gate and Wall, with battering

Rams and other Engins, yet by reason of their strength, and the stout defence the besieged made, they could not effect it, which troubled Sir Bevis much, but more the fair Josian, who by this time was come to the Camp, as concluding, that past all peradventure, Sir Miles and his men were either taken Prisoners or slain.

During the sorrow the Christian Camp made for this supposed loss and miscariage, the Soldian had strictly caused the Tower to be besieged, which King Jour who had the conduct of this affair, pressed on with great vehemency, and was frequently as obstinately repulled, when in the hight of this Action it so happened, that the fair and beautiful Rosalinda Princess of Babylon, and only Daughter to the Soldian, dreamed she saw Sir Miles, or the Imagined Idea of that Heroick young Knight by her bed-side, with whose features she was so wonderfully taken, as also with his manly proportion and Martial looks, that she could not forbear to fix her Eyes upon him, and demand what his request or desire was, or what brought him thither, who returned for answer, that her beauty alone had charmed him, and that although at present he was beset with danger, yet no fear possessed him, no not twice the number of his Enemies, but the fear of her frowns alone could shake his soul, upon which seeming to disapear with a sigh and much discontent she awaked and was so affected with the Vision, though she found it to be nothing else, that she could not blot it out of her memory, but still fancied the manly shape before her Eyes, and so far it wrought with her passion, and affection, that she became restless; when standing one day to behold the Assault of the Tower, and perceiving a gallant Youth armed at all points with a Task of Gold adorned with a Plume of crimson Feathers on his Head, she verely conceited him to be the same she had seen in the Vision, and from that time, used her endeavours with her Father to offer honourable conditions to those that were besieged in the Tower, telling him it would be the only means to obliege the Commanders of the Christian Army to raise the Siege, but finding him inflexible, and Love prompting her on, she adventured with two Knights, whom her Bounty had made her Creatures, and two of her Maids of Honour, under the favour of the night, to find admittance into the Tower, so powerful is Love, that it takes the Diadems from Queens, and with some difficulty obtained it; when being brought to Sir Miles, and she perceiving him to be the very same her fancy had represented, she stood in a manner transported, which the courteous Knight perceiving,

reiding, and seeing so excellent a beauty before him, fell at her feet, and with profound reverence killed her fair hand, who raising him said, Ah my Lord, why do you shew this respect to your Captive, who though a Princess is nevertheless constrained. (O pardon my modesty, for this freedome, contrary to the rules of our Sex,) to beg a favour, I hope, is in your power to give, and look not upon it, as the effects of my presumption, but the effects of Love, and it is your Love I ask, and for which I have not only undertaken this difficulty, but put my self into the power of my Fathers Enemy, hazarding whatever the World may construe of my reputation. At this the young Knight stood more and more amazed, telling her that in the condition he was in, he was no ways able to render a returne suitable to her greatness, much more to her affection, and thus they discoursed, striving to out do each other in Generositie, the Princess offering not only to turn Christian upon this consideration, but to sacrifice her life to her Fathers Indignation, if no less would satisfie him on his behalf, and he protested rather to loose his own life, than suffer her to run the least danger or hazard, when in the mean time King Jour and the Captains under his command, prepared to storm the Bulwarks of the Tower, being impatient to have a Foe both within and without at one and the same time, so that having drawn thither a great strength with Engins, Ropes and scaling Ladders with great eryes they gave a furious onset, upon which the fair Rosalinda in hopes her presence might stay the allayling Souldiers, whilst Sir Miles was setting his men in order, she appeared upon the Walls, and exhorted them to retire, who although they knew her, regarded not her voice at that time, but at the instigation of King Jour, were the rather inraged, who supposed, they had taken the Princess Prisoner, and kept her there, as a miserable Captive; so that breaking through the out-works, and ascending by degrees, crying out to the Souldiers, that if they intended to have any Quarter, or save their lives, they should instantly deliver up Sir Miles, and the place pouring at the same time showers of Arrows, one of which slightly wounded the fair Rosalinda in the shoulder, so that the bloud trickled down her snowy Breasts, which Sir Miles perceiving, and having caused her to retire out of danger, committing her to the hands of her Maids for cure, in a great fury he threw open the Gates, and with his Sword in his hand cryed to those that prelled on, Behold Miles, behold the man you seek is here, to dare your vengance, and with

that,

that, leaping forward with an invincible Courage, in spite of all the resistance they made, he covered the steps of the ascent with the bodies of the slain, and being backed with those few Men he had left, fought with unwearied Vigor and Courage, killing all that stood in his way, when to prevent the slaughter, King Jour approached with dreadful threatnings and imprecations to revenge the affronts the Father had done him, upon the Son between whom began a mortal Battle, which concluded with the death of the King, and that so disheartned the Souldiers, that they gave back, of which the Soldian having notice, and that his beloved Daughter was in the hands of his Enemy, he came thither with all his power, so that the fight grew exceeding hot, which Sir Bevis, who was again advanced to the Walls, perceiving by the crys, though he knew not of certainly that Sir Miles was alive, at a venture resolved to hazard the utmost to enter the City, wherein he was so successful, that passing the River at an unsuspected place, he with his battering Rams beat down a part of the Wall, at which breach he entred and so unexpectedly set upon the Soldian, that he overthrew his people by Squadrons, cutting in pieces all that came in his way, whilst Sir Miles fighting on the other side, drove them upon his Sword, which piteous plight, of his distressed Citizens, the Soldian perceiving, and that all was in a likelyhood to be lost, he with the Troops of his Guards, and the trusty of his Followers, retired to the pallace leaving the rest to shift for themselves, who were miserably slain and beaten down, till throwing away their Weapons, they fell on their Knees, and beged mercy, whereupon, at the intreaty of the Princess, their lives were spared.

CHAP.

CHAP. XVII.

How the Pallace was beſieged. How fair Roſalinda grew diſcontented, for her diſobedience to her Father. The Letter ſhe ſent him, and the Anſwer ſhe received. The grief Sir Miles conceived at her abſence, and upon finding her undertook to conclude a Peace.

ALthough Sir Bevis had entred and poſſeſſed himſelf of the City, yet the Pallace being ſtrongly fortified with Ditches, Walls, Baſtions and Rampiers, and in it above twelve thouſand men, there being no way of eaſy acceſs to it, but by a Bridge, it cauſed him to girt it ſtrictly with a cloſe Siege, and threw into it, Wildfire, Stones, and Arrows, which greatly indamaged the beſieged, how-

ever

ebet the Soldian, though ſummoned remained obſtinate not being willing to liſten to any accord, but cauſed his men to ſally in parties as he ſaw occaſion, in which many of them were cut off.

Whilſt theſe things paſſed, the ardent Affections increaſed between Sir Miles and the Princeſs Roſilinda, he uſing all manner of diligence and good carriage to her to obliege her, who notwithſtanding became ſad through the callamity, that threatned her Father and other Relations, as alſo for the great effuſion of bloud that had happened in the City, and eſpecially upon her occaſion, and finding no hopes of ſeeing her Father without a Reconciliation, ſhe ſtudied how ſhe might be inſtrumental in making a laſting Peace, and yet ſecure her ſelf in the poſſeſſion of her Lover, whereupon with only one of her Maids appointed to wait upon her, ſhe retired from the noiſe and clamour of War, to a private recels, and taking pen, ink and paaper, wrote the following Letter.

MOST Mighty Soldian, Emperor of *Babylon*, and my honoured Father, How but with Bluſhes and Confuſion, can your diſobedient Daughter, frame her ſelf to write unto you, who in a time of danger, has delivered her ſelf into the hands of your Enemies; But Dread Sir, when you ſhall know that what I have done, proceeded from an extraordinary Affection, a Love ſurpaſſing the bounds of Reaſon, and even of Duty it ſelf: I hope Dread Sir, You will take compaſſion upon a diſtreſſed Maid, involved in many afflictions, and out of the abundance of tenderneſs and fatherly compaſſion, paſs over this one diſobedience in her, who has ever made it her ſtudy to obey and Reverence you, and ſtill is ready to ſacrifice her life to your diſpleaſure, to expiate ſo great an offence, but muſt lowly beg pardon, if ſhe cannot forgoe the powerful Affection, even in death, which has chained her to ſo generous an Enemy, who wiſhes nothing more than your ſafety and happineſs; therefore, deareſt Father, If the Tears or Intreaties of your afflicted Daughter, may find any place in your Breaſt, regard your own ſafety and the life and ho-

nour

nour of her who but in the caſe of Love, could have been guilty of an Act of Diſobedience, and hearken to the offer of Peace, that will ſhortly be propoſed to you, in hopes this Letter may work upon you in ſome meaſure to mittigate your diſpleaſure, and diſpoſe you to imbrace as Friends, thoſe you now hold your Enemies; I remain,

Dread Sir,

Your afflicted Daughter

ROSALINDA.

This Letter ſhe ſent by her Maid, who by a private known way, got into the City; when in the mean while ſhe continued penſive, in expectation of the event, but Sir Miles returning from beating the Soldians men, that had ſallied, into the Pallace, dy'd with blood and ſlaughter, and miſſing fair Roſalinda, whom he had left in his Tent, he made ſtrict enquiry after her, but none being able to ſatisfie him herein, between Love and Anger, he ſtood for a while mute not knowing what to do, or what to determine, one while he ſuppoſed this fair Creature came as a Spy to betray him to her Fathers power, during his being incloſed in the Caſtle, but then conſidering the hazard and danger ſhe run, upon enterprizing ſuch a buſineſs, ſuch low thoughts were daſhed, and he concluded that nothing but an extraordinary paſſion could obliege her to it, blaming himſelf for having any ſuch thought of ſo much innocence and goodneſs, and thereupon ſent through the City in ſearch of her, but the Meſſengers returning without any news, our young Knight concluded, ſhe had ſecretly withdrawn her ſelf into the Pallace, and upon ſecond thoughts caſt her ſelf at her Fathers feet, to implore his pardon for her Diſobedience, and ſo bereft him of all his hopes of happineſs, whereupon he began to accuſe Fortune, for flattering him with ſo glorious a proſpect of felicity, and then ſo ſuddainly to caſt a cloud or veil over it, and leave him in darkneſs and diſpair, and ſo much the diſturbance increaſed that his mind began to be in diſorder.

Thus whilst Sir Miles was grieving for the fair Princess, the Maid returned, having delivered the Letter that was given her in charge, with this answer from the Soldian: That it could never before enter into his thoughts that a Daughter of such tender regard could prove disobedient to her Father, who had so highly cherished her, and prepared a Neighbour King to be her Husband, but since she no more regarded her duty, nor honour than to desert him, and basely cast her self into the Arms of his Enemy unsought, or perhaps altogether unwelcome, he from that time utterly renounced her, nor did he any longer consider her as his Daughter, but rather as one transformed into an unnatural Monster, to conspire to destroy those that gave her life, under a pretence of Love, however her perswasions to peace wrought so little on him, that he was resolved to continue a War to the last extremity, not doubting but he should have powerful Aids come to his Rescue, not being yet so low sunk by one misfortune, but he had yet remaining many Friends. At this sharp reply, the fair Princess fell in a sound, and when she was by the help of her Maid recovered, she very much bewailed and lamented her hard fortune, that if she must be obedient, she must forgo her love; and if she retained her love, she must remain disobedient: but whilst she was in this agony, and in a manner straitned to know what she should determine, Sir Miles who had searched all places for his fair Princess, hearing somebody sigh in that melancholy and lowly cell, where she sat to bewail her difficulty between love and obedience, he entred, where to his great Joy he found her in that disconsolate condition and tenderly embracing her with a transport of Joy, demanded the cause why she had absented her self to put him into so much fear and perplexity, who thereupon told him whatever had passed, entreating him to use his utmost diligence to make a peace, and perswade his Father to offer honourable terms, which he promised to do, when having kissed her fair hand he took his leave and hasted to the Army, where he found the Ditches filled up with earth and faggots, the scaling ladders and wildfires with all other things prepared for the Assault, and nothing wanting but the signal to be given, whereupon he went to Sir Bevis, and imployed him, that for his sake, the pallace might be summoned, and peace offered intreating, that himself might make the proposals, which he doubted not but would be accepted, and prove such as would of Enemies make them lasting Friends, which being put into his power to do,

he

he immediatly sent a Trumpet with several Articles, which will be mentioned in the next Chapter, giving the Soldian a days time to consider of them.

CHAP. XVIII.

How a peace was concluded upon the Soldian, and his people becoming Christians, and marrying his Daughter to Sir Miles with his Dominion as a Dower after his decease. How Sir Bevis and his Queen died, and what was remarkable in their pious end.

The Soldian finding the City won, and himself with his Train confined to the Pallace, as many Citizens as could, having escaped the City, he thought it high time to treat for peace, which for some time considering the Indignities that had been put upon Sir Bevis would not be hearkned to, but Sir Miles at the instance of the fair Princess, so prevailed with his Father, that after many messages from one to the other, it was accorded that in the consideration the Soldian and his people would become Christians and be baptized, and that he would consent to give his Daughter in Marriage to Sir Miles, and they after his decease to enjoy all his Dominions in the mean while to possess only the Kingdom of Armony, and such Kingdoms as Sir Bevis should leave; the City of Babylon should be resigned to him, and he and his People left quiet: At which he for some time bogled, but upon notice his Daughter had turned Christian, and resolved to marry Sir Miles, with or without his consent, he found himself necessitated to comply, and thereupon all Hostilities being ceased, Proclamation was made for such Citizens as were fled, to return, and an Act of Oblivion passed for what had happened on all parts. Whilst every thing was preparing in the most splendid manner for the Royal Nuptials, which were performed in that great City with all the magnificence and splendor imaginable many Neighbouring Potentates both Kings and Queens attended

with their Royal Trains and Attendance continuing an extraordinary feast with melodious Musick and Perfumes that scented the whole City for the space of fourteen days; so that nothing but Joy and

Peace resounded in the Streets of Babylon. At the end of which Sir Bevis and Queen Josian with their Train, taking leave of the Soldian, retired to their Kingdom of Mambrat, as did Sir Miles and Rosalinda his fair Princess to their Kingdom of Armony, where they flourished many years, and were both loved and feared by all the Neighbouring Princes, much inlarging their Countries; and the Soldian being very aged, dying soon after the Marriage left Babylon and all his other Dominions to his Daughter and Son-in-Law.

During these transactions, the Christians that inhabited the Holy Land were grievously oppressed by the Infidels, who not only loaded them with grievous Taxes, but took their Children from them, and forcibly

forcibly obliged them to embrace the Mahomitan Superstition, and frequently punishing such as refused a compliance with exceeding rigour, so that many of them died under the torments to which they were put, and by reason of this cruel usage, many of them growing in a manner weary of their lives, they at last, upon notice of Sir Bevis his great prowess and extraordinary success, sent to him Letters full of lamentation, advertizing him, how they were made the scorn and Reproach of the Enemies of Christianity humbly imploring him to rescue them out of the hands of their Adversaries, who thereupon calling together his Friends, advised with them what was to be done in so weighty an affair; who after mature diliberation, told him, that since Heaven had so signally prospered his undertakings, he should not neglect so good a work, as to succor and relieve his distressed Fellow Christians, whereupon he raised an Army of forty thousand men, and taking leave of his Queen, passed into Palestine, and there after a bloudy and obstinate fight, overthrew an Army of 200000 Turks and Sarazens, who were gathered to oppose his passage; upon which bloody overthrow, most of the Towns yielded at the first summons, and those that held out were obliged to do it by compulsion; so that making himself intire Master of the Country, he restored those places to the Christians, that had been forcibly taken from them, and acted such prodigious wonders in Valour, that his name grew terrible to the Infidels, who sued for Peace, and in order to obtain it, sent their Ambassadors with great Presents, protesting not only to live peaceably with the Christians, but to hold the Country tributary of him, which submission being accepted, he left strong Garrisons in the most important places, and constituting the Patriarch of Jerusalem to have the supream Command under him, he returned to his Kingdom with great Triumph and Applause.

By this time Sir Bevis grown in years, and having spent much time in War and Bloodshed, promoting what in him lay, the Christian Religion and delivering the oppressed Christians from the Turks and Sarazens Tyrany, he betook himself and his Queen to a Religious Life sending for Sir Guy to succeed him in his Dominion, bequeathing all his possessions in England to Sir Terry, Son to Sir Sabre now deceased; when falling sick with his Queen, he called his Sons before him, and having established them in the possession of those Kingdoms he had gained, he enjoyned them on his blessing to carry his, and his Queens Body, when they should happen

pen

pen to die, to Southampton, and there inter them in one Tomb, which was accordingly obſerved, with great Solemnity and Magnificence, their Epitaph being this:

The EPITAPH.

Valour and Beauty in this Marble lies,
The valiant, fair, the chaſt, the good, the wiſe;
The matchleſs *Bevis* and his Queen lye here,
Whoſe worthy Fame the World has every where.

And thus, Reader, have I concluded the famous Hiſtory of Sir Bevis of Southampton, who for his worthy Exploits, and great Actions may be juſtly ranked with the beſt Champions of Chriſtendom.

FINIS.

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The Most Pleasant

HISTORY

OF

Ornatus and Artesia:

SHEWING

The Tyrannical and Wicked Reign of *Theon*,

King of Phrigia,

VVho having murthered his Lawful Soveraign, Usurped the Kingdom, and grievously oppresst the People, was afterwards slain by one of his own Servants.

With the manner of his Son *Lenons* falling in Love with the fair *Artesia*; his several strange and unheard of Plots, contrived to attain his desires, and the miseries she endured thereby, till by the Prudence, Valour, and Fortitude of *Ornatus*, she was set at liberty.

Also, how by the assistance of the King of *Armenia*, and the policy of *Philastes*, *Ornatus* recovered the Kingdom, (to which he was right Heir) and afterwards he and *Artesia*, being Royally married together, Crowned King and Queen of *PHRIGIA*.

The Eighth Impression; Exactly corrected and amended.

London, Printed by *M. White*, for *J. Wright*, *J. Clark*, *W. Thackery*, and *Tho. Passenger*. 1683.

BRITISH MUSEUM

TO

His Noble and Ingenious Friend

Mr. Edmund Buckworth,

Of the County of

NORFOLK,

GENTLEMAN.

SIR,

I Have nouriſht in my ſelf a continual care of ſeeking opportunities to doe you ſervice and more delight in rendring my ſelf yours than in the wayes of the World: I beſeech you therefore (ſince the Author of this well-poliſht Hiſtory is deceaſed) to honour me with the acceptation of this Dedication: It preſenteth it ſelf in a home-bred Dreſs, in well applyed words, and not in tedious borrowed Phraſes, wherein the well affected ſhall not find any cauſe of offence, the vertuous any terms to diſcontent them, nor the vitious any examples to ſuit with their evil diſpoſitions. Here you may ſee Uſurpation tyrannize, Avarice guilty of Murther, and Luſt leaving no unlawful means unattempted to ſatisfie his Laſcivious appetite, yet all theſe ſubdued by vertue. Sir, I have taken upon me the boldneſs to preſent it to you, to

ſhew that I am not altogether unmindful to gratifie thoſe many civil courteſies I have received of you, and I deſire you to accept of it as the ſum of that which my ability (in this my clouded condition) can afford. The ſubject being but a fancy of the witty Authors, I know is not ſuitable to your grave diſpoſition, yet the Sage *Cicero* took much pleaſure in reading the works of *Ovid*, and that Worthy of the World, *Alexander* the Great, took ſuch delight in *Homers Iliads*, that in his Youth he ſlept with them under his Pillow. Since then, many Learned and Honourable perſons have delighted in Hiſtories of this nature look not upon the value of the Gift, but the real affection of the Giver, who is cordially devoted to you, and will be ready to ſhew his reality in any trial you ſhall make thereof. I muſt acknowledge my ſelf an enemy to Courtſhip, and think it a ſin unpardonable to doubt your Nobleneſs in the acceptation; therefore amidſt my misfortunes, I am proud of the honour to make your goodneſs known to the World. Sir, the reception of this, ſhall make me conſerve the memory of all your other Favours, which have ſo extreamly obliged me, that I muſt needs remain

YOURS

always to ſerve You,

Robert Wood.

THE

THE

Pleaſant Hiſtory

OF

ORNATUS

AND

ARTESIA.

CHAP. I.

How Ornatus became enamoured of the fair Arteſia.

THere lived in the renowned City of Phrigia two ancient Noblemen, the one named Allinus, the other Arbaſtus, men of great Poſſeſſions, and much honoured; betwixt whom ſuch extream contention and hatred remained, by reaſon of the death of one Renon, brother to Allinus, long ſince ſlain in a Quarrel by certain Gentlemen belonging to Arbaſtus, that neither their own wiſdom, nor their friends perſwaſions could mitigate the ſame; both of them being enriched with innumerable Bleſſings, eſpecially in their fair Progeny.

Allinus had a Son of a goodly ſtature and commendable gifts, named Ornatus; and Arbaſtus a Daughter called Arteſia, whoſe beauty was admired by all that ſee her, yet by reaſon of the diſcor-

diſcord that was between the Parents, they had no knowledge of each other.

Ornatus above all things delighted in Hawking, and on a day wandred without company with his Hawk on his fiſt into a pleaſant valley, where he ſat down under the ſhade of the græn Trees, with purpoſe to reſt himſelf, and as he was inclining to ſlumber, he was ſuddenly rouzed by the noiſe of a kennel of Hounds that paſt by him in chaſe of a Stag, after whom Arbaſtus and divers in his company followed, and being paſt by, he eſpied a beautiful Damzel entring the ſaid Valley, who being weary alighted there, which Ornatus ſeeing withdrew himſelf, whilſt ſhe laid her delicate body on the cooling Earth to refreſh her ſelf and dry up her ſweat; which the ſooner to accompliſh ſhe unlaced her Garments, and with a decent and comely behaviour diſcovered her Milk white Neck and Breaſt, beautified with two round precious Teats, to receive the breath of the cool Wind, which was affected with a delight to exhale the moiſtened vapours from her pure body.

Ornatus ſeeing all, and unſeen himſelf, noted with a delight each proper lineament of her proper body, beauty, ſweet favour, and other comelineſs, which filled his heart with exceeding pleaſure, growing into an unreſtrained affection toward her, ſtudying what ſhe ſhould be: Then ſuddenly his Hawk feeling his fiſt moveable, thinking to [illegible] with quiet prune her ſelf, and having taken wing, [illegible] noiſe of his Bells made Artesia ſtart, who as one half [illegible] with a fearful behaviour roſe from the ground, and [illegible] round about her, to perceive from whence the ſound came, ſhe eſpied Ornatus, who unwilling ſhe ſhould know that he had ſeen her, lay as if he had been faſt aſleep: Artesia marvelling what he ſhould be, and accordingly thinking he had ſlept, cloſed up her naked Breaſt with great haſte, and untoward her [illegible] thought to go away uneſpied; which Ornatus perceiving, and unwilling without ſpeaking to her to loſe her ſight, ſeemed to awake, and raiſing himſelf, ſtedfaſtly beheld her, which infuſed ſuch a Vermillion bluſh into her beautiful cheeks, and ſuch a confuſion was ſpread all over her, that ſhe ſtood like one half amazed; which he perceiving drew toward her, and greeted her with theſe ſpeeches ſaying;

Fair

Fair Damzel, be not diſmayed with my preſence, though a ſtranger who ſhall no way, if I can chuſe, offend you, but rather command me, and I will be ready to do you any ſervice. Yet Arteſia notwithſtanding his ſpeeches, withdrew her ſelf aſide, leading her Horſe to a Bank where with eaſe ſhe mounted, and ſo rode away, not giving him any anſwer at all.

He greatly marvelled thereat, yet rightly imputed her unkind departure to her fear, not diſcourteſie; and feeling himſelf deprived of her ſight, and the night approaching, he departed home to his Fathers houſe.

After Supper, betaking himſelf to his Chamber (with intent to reſt) he was poſſeſſed with ſuch remembrances of the beautiful Damzel he had ſeen, that his ſleep was tranſform'd into continual cogitations of her beauty, and the pleaſant ſight he had ſeen in the diſcovery of ſome of her hidden Features, imprinted ſuch a delight in his affectionate conceits, that he could take no reſt, but continued all that night in thoſe Meditations. The next morning, thinking to ſhake off all further remembrance of her, he got him into the company of his moſt choſen friends, wherein formerly he took moſt delight, yet now by reaſon of his diſtemperature, he ſeemed to be weary of them. He had not continued long with them, but he was ſaluted by a Gentleman, named Philaſtes, with whom he was familiarly acquainted. This Gentleman belonged to an ancient Duke named Turnus, who at that time ſolemnized the honour of his birth day, from which Allinus excuſed himſelf, becauſe he thought he ſhould meet Arbaſtus there; but leſt the Duke ſhould juſtly be offended with him, he granted that his Son Ornatus ſhould go to do him honour.

Which Philaſtes acquainted Ornatus withal, who glad thereof, departed thither in company of divers other Gentlemen: The Duke likewiſe had ſent another Meſſenger to requeſt Arbaſtus's company, who being of a more mild Nature than Allinus, willingly went, and with him his Lady and fair Daughter Arteſia.

CHAP.

CHAP. II.

How Ornatus came to the knowledge of Artesia, and entreated Adellena to make known his love to her; and of the rebuke Artesia gave her.

AFter the Feaſt was ended, and the Duke had honoured his Gueſts with all manner of courteſie, he and the principalleſt (among whom Arbaſtus was chief) according to the cuſtome uſed in that Countrey, ſeated themſelves to behold certain Games and Exerciſes to be performed by the young Gentlemen, which was Running, Wreſtling, and divers other Exerciſes for trial of the ſtrength and nimbleneſs of the body: Among the reſt Ornatus (having never before made trial of himſelf) had ſuch good ſucceſs, and behaved himſelf with ſuch agility and ſtrength, that he won the chiefeſt Honour, and was preſented before the Duke to receive a rich Reward.

Which when he had received, caſting his Eyes upon the beholders, he eſpied Arteſia, whom he perfectly knew again, ready to depart with her Parents, who had bidden the Duke farewel. Ornatus coming to Philaſtes, asked if he knew that Damzel, ſhewing him Arteſia, who told him what ſhe was.

Ornatus was glad of that ſmall knowledge, which could add little means to his hopes, yet remained ſomewhat diſcontented that ſhe was Daughter to Arbaſtus. And thus the day being ended, every one departed to their ſeveral habitations.

Ornatus having again attained his Chamber, ſpent his time of reſt in ſundry Cogitations of his Love, and how ſhe might have knowledge of his affection, noting every danger, and pondering how diſcontentedly his Parents would take the ſame, if it ſhould by any means come to their knowledge. He apprehended ſo many let.s to hinder him, that he was oftentimes in deſpair of attaining to the leaſt hope of good ſucceſs: But finding his affection to encreaſe more and more, and burning with a fervent deſire, which nothing but onely her favour could extinguiſh, he paſt away many melancholly hours, labouring by all means poſſible to arrive at the accompliſhment of his deſires.

After

After that night was past, early the next morning, he wandred towards the place where he had beheld her with such exceeding content; and by the way as he went, he met with a Gentlewoman named Adellena, of mean birth and small living, yet of good Education, who oftentimes resorted to Arbastus house, and was going thither at that time, into whose company he insinuated himself, and said,

Gentlewoman, I am bold to intreat a word or two with you. Sir, replyed she, with a good will, I will satisfie you in what I can. Know you not, quoth he, Arbastus? I do, said she, both know him, and am very well acquainted with him, unto whose house I am now going. So would I, quoth he, if I durst, for I serve Ornatus Son to Allinus, whom I doubt not but you know, of whom I could speak more, but that I am unwilling to be so injurious, as to discover his secrets to one I know not; yet if you promise to be secret, and afford your help for to further him (which you may with safety perform) you shall do him an exceeding pleasure, and withal be so highly rewarded and well gratified, that you shall think your labour very well imployed, and bind him in perpetual bands of love and friendship.

Sir, replyed Adellena, I know not the Gentleman, yet I have heard him very much commended, whom if I could any way pleasure, I would use both diligence and secresie, promising you upon my Faith and Credit, if you will make me acquainted with your mind, I will either do my good will to further him, or else conceal what you have already spoken.

Then (quoth he) my Master not long since walking in yonder Valley, beheld the fair Artesia, Daughter to Arbastus, to whose beauty he is so exceedingly enthralled, that unless he find some means of comfort to ease his torments, I fear me it will endanger his life, whom you may pleasure by making his love known to her, in such sort as may best agree with your wisdom: This is all, and yet so much, that the revealing thereof may do much harm: And to effect such a contract might procure peace and amity betwixt their parents, therefore I intreat your aid and furtherance herein; with which good news if I return to him, I know it will breed no little comfort to his disquiet heart.

Sir, said she, Since I perceive his Love is grounded upon vertue (not drawn thereto by any desire of reward) I undertake to be his assistant herein, and will, to the utmost of my endeavour, labour

to procure his content, which this day I will in some part begin to put in execution, and if you return unto me to morrow, you shall know her answer. I will, said he, and so they parted.

Ornatus having left her, entred into many cogitations of this rash attempt, accounting himself over credulous to commit his secrets to her privity, of whose fidelity he had never made tryal; sometimes comforting himself with hope of good event, and again despairing of comfort, for that he supposed Artesia would rather esteem him as an enemy than a Friend, by reason of their Parents hatred, and therefore would the more hardly be drawn to give any credit to his suit: revolving a Chaos of these and such like confused Cogitations, he attained to his Fathers house, thinking the time tedious until his appointed meeting Adellena, who after her departure from him, soon arrived at Arbastu's house, & using her self as she had done formerly, yet careful how to execute the charge she had (which she could by no occasion utter till after Dinner) she found Artesia alone in the Garden, and having insinuated her self into her company, which Artesia kindly accepted: She entred into variety of Discourses, and continued sometimes in giving certain Herbs their Proper names: Amongst the rest Artesia espied a Herb with particoloured Leaves, and demanded Adellena, if she knew the name of it? which she told her she did not. I have oftentimes, quoth Artesia, seen this Herb, and it hath two pretty names: It is by some called Love in Idleness, and by others, Hearts-ease: whereupon Adellena fetcht a deep, though counterfeit sigh, which Artesia noting, said; What makes you sigh, to hear it named Hearts-ease? Marry replyed she, one way, because those two names so ill agree; another, for by the same I call to mind the hearts grief I heard a young man complain of, procured by love, which was not in idleness, but I think in good earnest. Why quoth Artesia, can love procure such Hearts grief to any, and not rather content? Yes, said she, because the party in love, hath no hope to attain the good liking of the party he loveth. Then (quoth Artesia) I account him a Fool that will love so deeply without hope of Reward, and that to be rather fondness than true friendship, where Affections are placed with such inequalities: But I pray tell me what is he, into whose secrets you were so suddenly admitted? Not admitted (replyed she) for unawares I heard his complaints, which afterwards

I

I promised not to make any acquainted withal, but the party whom he so entirely loveth. Then (quoth Artesia) I may not know, neither do I care, for it is but a vanity that troubles ones mind.

Yes (quoth she) you may, and shall if you please, know who it is, upon condition you will neither be offended with me for telling you, nor reveal what I impart. Why (replyed Artesia) am I the party, or doth it any way concern me, that I should be offended? if I be, then keep your counsel unrevealed, for it will prove unsavoury to my Stomach, for be it far from me to be troubled with the vain suits of doting Lovers. But let me answer (quoth Adellena) You bear too [illegible] conceit of Love, which is the Divine party whereby [illegible] united in vertue. Without the which neither [illegible] attain heaven, nor other Creatures have their being, therefore not to be abhorred: and for that any should love your self, can that be any offence to you, but rather be accepted in kind sort: We should by nature love them that love us, then will you contrary to nature, yield hatred for love: For you indeed are the party that is beloved, and the party that is so far in love with you every way to be commended, whose name I will forbear to reveal, and then I hope I shall give no offence to your chast Ears.

Do so (quoth Artesia) for concealing the same you will please me, and if you will be welcome to my company, use no more of these speeches. Had I thought, quoth she, they would have been offensive, I would not have uttered them, but in so doing, I did but fulfil your request: Then at my request again, quoth she, give over. After this communication ended, they parted; Adellena home to her house, and Artesia to her Chamber, where at first some thoughts of these speeches possest her fancy, but afterwards she spent the rest of the night in quiet sleep.

CHAP. III.

How Adellena conveyed Ornatus Letter into Artesia's Casket, and with what impatience she took the same.

Early at the approach of the next morning, Ornatus (who with a greedy expectation waited for it) arose, and soon got to Adellena's house, where he arrived before she was up, who having knowledge thereof, soon came down to him, taking him to be no other than Ornatus his man, to whom she declared the very truth of all her speeches had with Artesia; which nipt him to the heart: But receiving some hope by her perswasions, he gave her a Purse full of Gold, in recompence of her last pains; and to entice her to undertake more, he said:

Good Adellena be not dismayed to prosecute my suit for Artesia's first frown, for I am not Ornatus's man, but por Ornatus himself, that languisheth with desire to attain her love, which I would my self prosecute, if the discord between our Parents did not hinder the same; wherefore I beseech you once again do something in my behalf, for you see how cruel destiny hath shut me from all means to be put in practice by my self, and you may pleasure me without any hazard at all, for which I will rest so thankful unto you, as that you shall account your pains taken, well bestowed.

Sir, replyed she, I would undertake any thing to further you, if I knew which way, but I perceive Artesia's frowardness is such, that nothing I shall bring her will be welcome; but if you will advise me what I shall do, I will once again hazard the loss of her good liking for your sake; which said, Ornatus wrote a Letter, which he desired by some means to convey to her sight, the contents whereof were these.

To the Fairest ARTESIA.

Fairest of Creatures,

BE not offended with my boldness, but rather favourably censure of my good meaning; for being bound to Honour none but your most Vertuous self, I thought it my Duty to give you knowledge thereof, desiring you

you to pity the extremity of my passions, procured by the Attainder of your conquering Perfections: I confess you may alledge many things as Reasons to dissuade you from giving credit to my Speeches, or yielding me the least Favour in your conceits: Yet (I beseech you) make but trial of my Loyalty, Love, and Duty, so far as shall agree with your liking, and you shall find me constant in the one, and perseverant in the other, as one that hath submitted himself to your command, vowed his Devotions to purchase your favour, & everlastingly bound himself to be onely yours: Unable to express my Humble meaning, unwilling to be offensive, and desirous of Favour, I beseech you to be favourable to me, though bearing the name of an Enemy; in whom you shall find the true heart of a constant Friend, whose safety, comfort, and preservation, resteth in your Power: The first view of your Beauty (which was in the Valley when you were last Hunting) surprized my Heart with such humble regard to your Vertues, that ever since I have endured the bitter torments of fearful despair, which urgeth me to this presumption; desiring from your Sacred Lips to receive my Sentence of Comfort or Affliction, rather than to spend my life in Languishing, by an unrevealed Torment. Then be you gracious to him, that is otherwise most miserable, and shew Favour to an undeserving unknown Friend; So shall you not onely shew that you are merciful, but also save a miserable Lover from utter Ruine.

Your humble Friend,
ORNATUS.

Adellena having received this Letter, told him she would deliver the same, which the next day she performed in this sort: Being come to Arbastus house, she continued most part of the day in Artesia's company, not once renewing the least remembrance of the talk she had with her the day before, but espying her open her Casket, wherein she put her work, whilest Artesia was busie, she privily conveyed the Letter unseen into the same, which by and by Artesia locked, for none but her self had the use thereof.

Adellena thought the time tedious till she had taken her leave, fearing lest Artesia should upon some occasion open the Casket again, and so find the Letter while she was there; therefore she soon found means to depart. When the time of rest was come, and Artesia alone in her Bed, she took a Book, according to her usual manner, to read a while, but suddenly fell asleep, and in her sleep was possest with a Dream, wherein her thoughts called to remembrance Adellena's speeches, which moved such a disquiet conceit of anger in her breast, that thinking she had chid her, with the motions of her

Spirits

Spirits ſhe awaked, and feeling a diſtemperature in all her parts, and ſeeing the light ſtill burning, ſhe, marvelled at her drouſineſs, that had before forgot to put the ſame out, and by this means called to remembrance Adellena's ſpeeches, marvelling what he ſhould be that was ſo in love with her, and ſuddenly again reproving her ſelf for giving her mind liberty to think of love, ſhe would have baniſhed all further remembrance out of her mind; but the more ſhe laboured, the more unable ſhe was to prevail in overmaſtering her fancies, that being both vext with her ſelf and Adellena, ſhe uttered theſe ſpeeches.

What diſquiet is this poſſeſſeth my heart, and procureth ſuch unwonted Cogitations to riſe in my Fancies, and diſturbs my reſt? I was not uſed to trouble my ſelf with theſe Vanities, which the more I labour to ſuppreſs, the more they encreaſe: Could Adellena's ſpeech have ſuch force (which I had well nigh forgotten) as thus long to ſtick in my remembance? Or what reaſon have I to regard them that were not worth the hearing, but rather intended to demonſtrate the affection of ſome Fond Lover, that ſeeks to entrap my chaſtity? May her Lips be hereafter cloſed for uttering them, and would I had been deaf at that time, and not heard her Enchanting ſound.

This ſaid, ſhe catcht up her Book, thinking by reading to drive away all remembrance thereof, but her heart was ſo fully poſſeſt what he ſhould be, that ſhe neither could read, or when ſhe had read, remember what it was: and finding this means not to avail, ſhe ſtarted from her bed, opening the Caſket to take out her Sampler, wherein ſhe took moſt delight, and ſuddenly eſpied the Letter, and reading the Superſcription, was half aſtoniſhed thereat, eſpecially to think how it ſhould come there, what the Contents might be, often being minded to tear the ſame in pieces, and not read it, which her heart would not ſuffer her to do before ſhe had ſeen what was the Contents; yet ſtriving to overmaſter her Affections, ſhe tare the ſame in the middeſt; which done, ſuch a remorſe roſe in her fancy, united with a deſire to know further thereof, that leaping into the bed, ſhe cloſed the ſame together, and betwixt a willing and unwilling mind read the ſame quite out: whereupon fetching a deep ſigh, ſhe ſaid: Ah my poor Soul, how are my affections betrayed to my Enemy? Alas it Ornarus ſhe meant? Can it

be

he that he will probe my friend, that is my professed enemy? Oh no, he intendeth nothing less than love, but under rather colour thereof seeks my ruine. Was it he that I beheld in the Valley? Or is it possible he should be so deeply in love with me upon that small sight? O no, I will not credit his speeches, but still repute him as an Enemy, as indeed he is, and henceforth abandon Adellena's company, by whose means this Letter was conveyed hither: then tearing the same into a thousand pieces, she abstained so near as she could from all thought of yielding the least consent of love, and sought to encrease her disdain and suspect of his falshood, spending the rest of that night in confused contrarieties of doubtful thoughts. Early in the morning she gat up, and within short time met with Adellena, who was come with a desire to know what issue her device had taken, and finding occasion fit, when none was by, she uttered these speeches.

Adellena, I marvel what folly ruleth your mind, that you, whom I thought had been so vertuously given, should seek my ruine; wherein have I shewed my self so discourteous, that you should thus requite me in this unworthy manner: You remember the speeches that past betwixt us the other day in the Garden, when I finding out your intent by your speeches, desired you to give over, and not to use any more talk to that effect, which you faithfully promised; but now most unfaithfully have broken, and more impudently have betray'd my quiet with your disquiet, and ill sounding news: If your rudeness were such, that you would not desist, you might then have delivered Ornatus false and feigned Enchantment into my hands, and not so secretly have convey'd the same into my Casket, wherein you have made me amends for all my love, in seeking to betray my life into the hands of mine enemy; for otherwise I neither can, nor will esteem him; therefore hencefoward come no more in my company, for I forswear your familiarity, hate your counsels, and will cause my Father to banish you from the house, and alienate his friendship from you for ever.

Adellena would have answered; but Arteſia refusing to hear her, departed, and left her so much grieved, that immediately she went home to her own house.

CHAP.

CHAP. IV.

How Dyratus despairing, left his Fathers House; and disguising himself was entertained by Arbastus.

ORnatus desirous to hear how Artesia had accepted his Letter came to Adellena's house, where he found her weeping exceedingly, who being very earnest to know the cause thereof, she told him, which caused such sorrow to possess his mind, that without yielding her thanks for her pains, or other speeches he departed: Being so much overcome with inward sorrow, that finding a solitary place, he laid him down upon the Earth, uttering these Lamentations.

O miserable Caitiff, what hast thou to do but grieve, when thy ill Fortune yields nothing but cause of Lamentation? why should thy life last to endure these Torments, and not rather to dissolve into unseen Essences? Could any thing have hapned to me more miserable than to behold Artesia, and now to endure her cruelty? or more fortunate if she had been mereiful? But the Destinies have drawn me to like her that hates me, and become a Captive to a cruel and unrelenting Enemy. Well, my Love is sweeter than my life, and therefore I will hazard all to purchase her liking.

Having said this, he a while sate silent, when suddenly to farther his extremities, he beheld certain of his familiars go by, with whom he departed home.

Early the next morning, being exceedingly troubled in mind, and impatient of delay, he left his fathers house to visit Adellena again, whom he had the day before left so unkindly, whom he found ready to go to Arbastus house, and saluting her, said; Adellena, be not offended at my unmannerly departure, for my heart was so much disquieted at the ill success my suit took, that I could not use that behaviour toward you that your pains deserved; but now I am returned to ask your counsel what is further to be done herein.

Sir,

Sir, replied she, I know not what further means to use, neither dare I any more attempt to try Artesia's courtesie, who is already so much offended with me, that I fear I shall lose her friendship for ever, if I should utter that again which is so unwelcome to her.

Ornatus hearing her speeches, thought she was unwilling to prosecute his suit any further, and with a heavy heart left her, entring into many thoughts which way to comfort himself, sometimes utterly despairing: But at the last, he resolved to leave no means unattempted, nor danger unshayed, though with hazard of his life, to procure some ease to his oppress and grieved spirit.

Then he began to think with himself, what should make Artesia so hard hearted as to give no credit to his speeches? It is not her want of lenity, pity, or wisdom, for she is young, and therefore subject to love, beautiful, and therefore to be won, wise, and therefore will with consideration pity my sorrows; what then should alienate her good liking from me, more than any other? my name, for by that she reputes me an enemy, then if I were not Ornatus, she would peradventure respect me, and give some regard to my suit; therefore I will seem to be what I am not, that she not knowing me, may (if not love me) yet desist to hate me. Then he began to study what means to use to enjoy her sight, without which, he could not live, and yet not be known what he was. Amongst many devices this took most effect: Within few days after having provided all things necessary, he attired himself like a Virgin of a strange Country, which he might well be esteemed to be by his youth, and taking with him his Lute, whereon he could play exceeding well, in the silent of the night he departed towards the Sea-coast, which was near unto Arbastus house, and seating himself upon the Rocky Shore, began to play upon his Lute. Early the next morning, a Shepherd happened to pass by that way, and hearing his sweet musick, chanced to look about and espied him, and thereupon stayed to see what he was.

Ornatus turning himself about, espied the old man stand gazing upon him, whereupon he drew towards him, and said as followeth:

Good Father, Muſe not to ſee me in this unfrequented place, being by ſhipwrack caſt on this ſhore, and preſerved from a grievous death by Sea, to periſh for want of comfort on the Land in a ſtrange place, where I neither have friends nor acquaintance, therefore I beſeech you yield comfort to my diſtreſs, and ſuccour to my want.

Fair Damzel, quoth the Shepherd, if my homely Cottage can afford you any comfort, ſo pleaſe you to accept thereof, it ſhall be at your commaud, whither if you pleaſe to go, without any more circumſtance of ſpæches, you ſhall be moſt heartily welcome. I thank you, quoth Ornatus, and I accept your gentle proffer, ſo they departed together: and when they were entred, and the ſheperdeſs in the beſt manner ſhe could, had welcomed him, and he had eat of ſuch food as was ſet before him, he told them his name was Silvia relating ſome circumſtances ſufficient to countenance the manner of their Shipwrack, ſhewing reaſons why he undertook that voyage by Sea, which the old folks believed: He likewiſe framed himſelf to ſuch a kind of excellent behaviour; that it was almoſt impoſſible for any to diſcern, but that he was a very woman indeed.

Silvia (for under that name he ſhall paſs a while) ſtayed there ſome two days, but yet without any hope how to enjoy Arteſia's company. And the third day it fortuned, Arbaſtus being a Hunting, a ſtorm chanced to ariſe and ſæking for ſhelter, he lighted on the Shepherds Cottage, where he preſently entred without ſpeaking or knocking, and eſpying Silvia, was half aſtoniſhed to behold a Damzel ſo beautiful, and richly attired in that homely place; and when he had viewed her well, ſæing her alone, with a mild and courteous behaviour, he ſaid;

Fair Damzel, pardon my boldneſs, if I have diſquieted you, for I little thought to have found ſuch a perſon in this place. Silvia knowing who he was aroſe, but made him no anſwer; immediately whereupon the old Shepherd came in, uſing great reverence to Arbaſtus, who demanded of him what Damzel that was? whereupon the old man declared all that he knew. Arbaſtus then ſaid;

Lady, I underſtand by this Shepherd ſome part of your misfortunes, which I ſo much pity, that I will do any thing I can

to

to procure your content: And because this place is not agreeable to your Birth, which may be greater than I can imagine, let me intreat you to accept of such entertainment as my habitation yieldeth, whither you shall be welcome. Silvia, being glad of that proffer, yet fearing to be discovered by her willingness to yield, made this answer;

Sir, this homely place is best agreeing to my poor Estate, being by Misfortune brought to misery, which I am also unworthy of, for that I know not how to make mine Host amends, desiring rather to live in this place void of care, than in places of more Dignity; but because I shall be too chargable to this poor man, and you desire the same, I shall be so bold as to take your proffer, though unable to be so grateful as I would.

Many other Speeches past betwixt them, till at last they departed toward the Castle, where Silvia was kindly Entertained, now having his hearts desire, which was to enjoy the sight of Artesia.

Ornatus being alone by himself began to meditate on the good success he had on this attempt, and how fortunately all things had fain out to further him in his love: But he marvelled that the Eyes of all that had beheld him, should be so deluded as not to perceive what he was.

In these and such like Meditations he spent some three or four days, taking such great content in beholding Artesia's Perfections, that he was now more deeply enthralled than he was before, by hearing of her speech, noting her behaviour, and admiring her vertue, commending her courtesie, affecting her beauty, imprinting each Lineament of her divine form in his affection, with such immoveable resolves of constant loyalty, that he did not only love her, but also honour her as an Idol, enjoying her company at all times by her Fathers command. Artesia likewise took no little pleasure in Silvia's company, in whom so much courtesie did abound, that all that see her commended her.

CHAP.

CHAP. V.

How Adellena brought tidings to Arbastus House of Ornatus sudden departure: How he naming himself Silvia a long time enjoyed her company; and what success befell him in his love.

BY this time Adellena had heard of Ornatus's departure from his Fathers Houle, and of the exceeding Grief and Care his Parents took, fearing lest he might by some Teachery be Murthered, whereupon she soon brought tidings to Arbastus House, and published the same; which came to Arbastus's hearing, who was grieved exceedingly to hear the same, for that he esteemed very well of Ornatus. And now comes into the Garden where Artesia was walking with Silvia, Adellena could not withhold her self from speaking, but uttered her mind thus: Artesia be not offended with what I say, but rather be displeased with your self, who are the Original of this woe: Ornatus whom you suppoled your Enemy, though indeed your most faithful Friend taking your unkind refusal most heavily, and accounting himself not worthy to live, if you despise him, either hath wrought his own untimely Death, or despairing to find favour at your Hands, hath abandoned both his Countrey, Parents, and Acquaintance, to live in Exile: What will be said of you, when the cause of his sorrow shall be known? How may your own Conscience accuse your self of hard heartedness, that would not yield pity to the distress of so worthy and courteous a Gentleman, who for his humble suit was spitefully disdained, and for his loving good will rejected, which cruel deed of yours no doubt will one day be repaid with the like disdain, whom you shall most affect: I know his love was firm, constant and unmoveable, which maketh me so much the more pity his estate: I know his meaning was both honourable and virtuous, and his birth you knew: What vertues abounded in him, all can witness, and how heartily he loved you, the Heavens know. Poor Ornatus farewel, hard was thy hap to place thy true love so firmly, where thou reapest so little reward.

Artesia

Artesia hearing her speeches, could not tell whether she might blame her, or excuse her self, sometimes doubting, whether she spoke this of policy to try her, or of truth, being as ready to blame her, as to accuse her self, sometimes doubting either; for she thought if she spake true, she had good cause to say what she did, and her self more to be blamed than any: for notwithstanding she had given Adellena a flat denial, yet her conscience knew some sparks of love was kindled in her breast, insomuch her heart being oppress with these cogitations, it caused the tears to stand in her Eyes. Ornatus seeing all this, took no little comfort thereat, especially when he perceived Artesia's heart relent; but by reason of this disguise, being known for no other than a Woman, he kept silence, when fain he would have spoken, but feared lest he should discover himself. Adellena seeing she had disquieted Artesia, being her self full of grief, and unwilling to urge any further, departed, and Artesia withdrawing her self from Silvia's company into an Arbour, uttered these speeches:

Can it be that Ornatus's love was so great, that for my sake he hath done this? Could he love her so constantly, that was his profest enemy? Is love of such a force as to draw one into these extreams? Then may I compare it to the Herb Artas found in Persia, which being but held in the hand, causeth a heat through all the body; so love entertained but in thought disquieteth all the Senses: But why do I conceive so well of Ornatus, when I do not know the truth of Adellena's report? It may be he hath hired her to do this, whereby I may be deceived, yielding to pity when there is no cause; like the Bird Archantus, ready to come at every call. Admit it were so, I am not bound to favour him, for he is my enemy, and Son to my Fathers chiefest foe: What reason then have I either to give credit to his love, or her protestation, when both may be feigned? Well, I will be advised before I yield my self to loves inchanting baits, and before I love, I will know whom I love: I but Artesia thy fancy yields remorse already, and thy Conscience bids thee pity him because he loveth thee; for love in a reputed Enemy, may be as constant and loyal, as in an open friend, and an Enemy becoming a friend will be the more constant: Then what hast thou to do, but to make further trial of his constancy, and finding him true, yield

Reward

Return to his Deſert: Soft, go not too far; grant he be Conſtant, Loyal, and love thee ſo entirely, yet now thou haſt made him to forſake his Country, and peradventure haſt procured his untimely death, there is nothing elſe to be done but to pity him, and accuſe my ſelf of diſcourteſie. All this while Ornatus ſhrouded himſelf from her ſight by the thickneſs of the Green Leaves, and heard her ſpæches to his exceeding comfort, again cloſely withdrawing him. But ſhe having ended her ſpeeches, aroſe and came to the ſuppoſed Silvia, to whom ſhe ſaid: My mind is ſomewhat troubled ſince I heard of Ornatus's abſence, whom becauſe you know not I will tell what he was.

There dwelleth not far hence one Allinus, that mortally hates my Father, and all that belong unto him, whoſe Son Ornatus was, whom if I ſhould commend, you might think me too cruel to refuſe his love ſo unkindly, onely thus much I will ſay of him, He was every way worthy to be beloved, although my fancy could never be drawn to like of him, who upon what occaſion I know not, but as Adellena told me, made his love known to her, which ſhe likewiſe told me of, but I refuſing to hear her objections, Anſwered, That I was greatly offended with her for making any ſuch motion, prohibiting her to ſpeak of him hereafter. But now this day you have heard what ſhe hath told me, which I can hardly believe to be true, to think he would be ſo raſh without wiſdom to enter into theſe extreams: But if it be ſo (as I would it were not) it grieveth me for him, and I wiſh that I had not refuſed to hear his ſuit, though I am not willing to yield thereto; for I would not have it ſaid of me, nor have my name ſo much blazed, that my cruelty procured him that extremity, though his wiſdom might have foreſeen ſuch miſchief, and more moderately have tempered his love.

Ornatus taking occaſion ſaid: I neither know the Gentleman, nor how conſtant his love was, but thus much my mind perſwades me, that had not his love been great, he would not have grieved ſo much at your unkindneſs: But love is of ſuch force, that it turns the mind into extreams, or ſuddenly breaks the heart, which force belike it had in him, elſe would he not have done himſelf ſo much harm. But it may be (as you ſay) Ornatus hath not done himſelf out-rage, but onely abandoning

bandoning company, liveth in despair, and so meaneth to die; which if it be so, then in my opinion you might do well to let him by some means understand that you do pity him. Stay there, replied she, you must first know whether I can do it or no, for if I should say I pity with my lips, and he not find it so, it would drive him to more despair, therefore I will leave off to do that till I can find whether I can do it or no.

These her Speeches drave Ornatus into a perplex'd doubt what to think, being no way assured of her love, nor yet utterly despairing thereof, for that her speeches gave likelihood of both, therefore he durst not speak too boldly, lest she should suspect him, but only rested in good hope to find comfort, and by other m ans to try her.

Then taking his Lute, he play'd so sweetly thereon, that it would have ravished a comfortless mind with great content, which harmony pleased Artesia so well, that when he left, she would request him, calling him Silvia, to play again. Whilest he sate playing, Artesia sitting close by his side fell fast asleep, which he perceiving, left off his play to surfeit himself with beholding her sweet beauty, in which he took such delight, as almost ravished his senses; sometimes thinking that whilest she slept to imprint a kiss upon her ruddy Lips, but fearing thereby to awake her, and lose that delightful contemplation he desisted: Beholding each part of her visible form, which was most Divine, his mind was affected with inward joy, to think what perfection her inward features did comprehend, which his Fancy perswaded him to be Rare and Excellent: But seeing her stir, he suddenly caught up his Lute again, playing thereon to continue her in that sweet slumber, then laying by the same to enter into his former contemplation, he compared his delight, to exceed all humane felicity, and wishing that if she could not love him, that she would grant as so to behold her.

When he had a good while continued in these meditations Artesia awoke, which somewhat grieved him, but when he beheld her beauteous Eyes fired upon him, he thought himself enriched with a heavenly happiness, to whom Artesia said; I thank you good Silvia, for thy Musick hath somewhat eased my heart by this quiet sleep: Oh what content do they enjoy that live void of care; and how happy was I before I did hear Ornatus name? with that she arose and departed.

When

When night approached, which he thought came too ſoon, for by that he muſt loſe the ſight of his beloved, he began to think of ſome means to further his ſuit, wherein he found many difficulties; ſometimes thinking Artesia was in hope never to hear of him again, and ſometimes ſuppoſing ſhe did pity him: Being overcome with contrarieties of doubts, he uttered theſe complaints.

What ſhould I do to procure my content, when my miſery is one way great, and my joy as exceeding, when my deſpair exceedeth, and yet my comfort abundeth: I enjoy Artesia's love, and yet no. her love: I enjoy her ſight, and yet not her ſight: I have as much comfort as filleth me with joy, and yet dangerous ſick with deſpair: How can this be? She loveth me as I am Silvia, but hates Ornatus; under the name of Silvia I enjoy her ſight, but not as Ornatus, whereby I am as it were deprived of ſeeing her; I reap exceeding comfort by beholding her beauty, but I live in deſpair leſt ſhe ſhould ſhun love, if ſhe knew what I were: Though I enjoy many things as being Silvia, yet am I deprived of all comfort, as being Ornatus; for ſhe ſuppoſeth him to be dead or fled, having no hope ever to ſee him, and if I ſhould ſhew any ſign that he were living, or near, ſhe would preſently eſchew my company, which being as I am, I may enjoy; and thus am I void of all means of obtaining her love, yet living as I do, I ſhall ſtill enjoy her. Why Ornatus thou haſt better means to give her knowledge of thy love in this diſguiſe: Suppoſe thou ſhouldeſt make known to her what thou art, thinkeſt thou ſhe would betray thee, conſidering thou offereſt no other behaviour towards her than what agreeth with vertue? what if ſhe did betray thee, wert thou not better to endure the greateſt extremity by her done, than pine away with grief in her abſence? Stay Ornatus, ſtay, in being as thou art, thou art more happy; for if ſhe will not love thee, yet for thy good will ſhe cannot hate thee; and though ſhe know what thou art, ſhe will rather conceal thee than betray thee; then try whether ſhe loveth thee or no: But how: Make my ſelf known? No, I will write a Letter which I will leave in ſome place where ſhe ſhall find it, and by that means I ſhall ſee whether ſhe will love me or no; and taking Pen, Ink, and Paper, he writ as followeth.

To the most Vertuous *ARTESIA*, the forsaken *ORNATUS* sendeth humble greeting.

Excellent Lady:

WEre you but so Merciful as Fair, I would not despair of pity, or were you so willing to know my Truth and Loyalty, you would (though not yield to my suit) yet be more gentle to me: I cannot use Protestations, or dissemble Grief, but be you assured, that what Proceedeth out of my lips comes from my Heart: Extremity makes me overbold, and Despair makes me more desperate in uttering my mind: I cannot chuse but say I love you, for that I love indeed, nor can I set it forth with filed Tearms, but in Plain Truth protest that my Love is Constant, Loyal, Vertuous, and Immoveable, and though you hate, yet I must love, and although you for ever deny, yet will I still persist in constancy, for the worst I can endure is but Death, and that my Soul already feeleth. I have forsaken my Parents, Friends, and all, to become acceptable unto you: Whil'st I was *Allinus* Son you did hate me, then I beseech you, now that I am not *Allinus* Son, nor *Ornatus*, pity me; for without your pity I die, and little can my Death profit you; but letting me live, you shall for ever enjoy a faithful Servant: So most vertuous *Artesia*, I commit my cause to your wise consideration.

Yours inseparably, neither Ornatus
nor himself, but your poor and
faithful Servant.

When he had written this Letter, and sealed the same, the next Morning he laid it in a place of the Garden; where he knew Artesia would walk; and from thence coming to her Chamber, found her ready to go forth.

Artesia welcomed Silvia kindly, and forth they went together, and walking up and down together, Artesia espied the white Paper, and desirous to see what it was, took it up, and reading the Superscription, marvelled what the Contents should be, and how it should come there, and turning to Silvia, said: See you this Letter, it is directed to me, I marvel how it should come here, unless it were laid of purpose: Well, howsoever it be, I will read the Contents, and you shall be partaker of them. When she had read the same, and well understood that it was Ornatus, she was exceedingly vexed, saying: I now perceive Ornatus was wiser than I took him to be;

for I ſee he hath committed no outrage upon himſelf, but intends to try me firſt, and if I will not yield to love him, what will he do? marry, return to his Father again: This is Adellena's doing, and according as I thought they are agreed; ſhe left this Letter here, and her I blame, and not him, for had ſhe not promiſed him to do it, he would never of himſelf have undertook it. Silvia I pray thee counſel me what I ſhould do, herein, for my heart is oppreſt with many thoughts, which I will not utter until I know thy mind: whereupon ſhe made this anſwer.

Madam, ſince it is your pleaſure to grant me licence to deliver my mind, take it briefly thus: Firſt, I ſay, if Ornatus loveth according as he proteſteth, as no doubt but he doth, you have good reaſon to pity him, for that by your own report, he is every way worthy thereof; which if you do, you will be ſure of a conſtant friend, be a means to preſerve his life, and make unity between your Parents: And as for Adellena, if it were her deed, ſhe did but the part of a friend; but it is very unlikely, for ſhe was not here ſince yeſterday; neither can I think any man ſo impious as to diſſemble ſo much, as to proteſt ſuch proteſtations and falſifie them, for his words in my fancy bear an evident likelihood of truth; therefore if I may counſel you, yield to that which is vertuous, and in ſo doing, you ſhall purchaſe your own good, his content, and perpetual quiet to both your families.

Would you have me then, quoth ſhe, yield to love mine Enemy? How is he your enemy, ſaid Silvia, when he loveth you? He is mine enemy, becauſe his Father hates me, then how can he love me? Nay rather, quoth Silvia, his Father not loving you, how can he chuſe but love you, becauſe he ſees them hate you that are worthy to be beloved; beſides, their hatred being unjuſt, it ſhews his vertue the more, to love thoſe his Parents hate; and it is commonly ſeen, where there is hatred betwixt the Parents, the Children have loved moſt dearly, as in common experience it is ſeen: have you not read the Hiſtories of Piramus and Thisbe, Romeo, and Juliet, and many others, whoſe love was the more conſtant, by ſo much more their Parents hatred was deadly.

I remember ſuch Hiſtories, quoth Arteſia, but what was the end of their love; was it not moſt miſerable? I grant it ſaid (Silvia) but there

there

there misfortune was procured by their Parents cruelty, but not their love, wherein notwithstanding they took such felicity, that they rather chose to die together, than to be parted; which argueth the enmity between Parents cannot break off the love between children: yet might such Tragical Events easily have been prevented by Wisdom. But how shall I know, said Artesia, whether Ornatus love be so constant or no? Can you have any greater proof thereof, then his own Letters, the forsaking of his Parents, and living peradventure in penury? but if you doubt of that, once again try him.

Well said Artesia, I asked but thy counsel, but instead thereof thou usest perswasion; but seeing thou art so forward to do me good, which I hope is thy intent, if thou wilt keep my counsel, thou shalt both know my mind, and what I intend. Assure your self, quoth Silvia, I will sooner lose my life and comfort, than prove unfaithful. Then said she, I confess to thee, that love hath made entrance into my heart, that willingly I would both pity Ornatus, and grant his request; for that with often remembring him I cannot forget him, neither doth any thought please me, but when I think of him; but there are so many slips to hinder our love, that though I love him, I should never enjoy him: For should my Parents but know thereof, they would pry so warily into my actions, that it were impossible for me once to have a sight of him, whom I do scarce remember, I have so seldom seen. You may, quoth Silvia, both love him and enjoy him; and since you have began to like of him, he being worthy thereof, and equalling you in affection, increase that love; and might I but once come to speak to him, I will not doubt but to effect all things with such sincerity, that you should with quiet enjoy him.

Well, quoth Artesia, I commit all to you, my life, for that dependeth on my love, being willing to do any thing that shall not disagree with modesty, desiring you to keep my counsels secret for ever, for to reveal them, would hazard both his and my safety.

After many other speeches past between them, Adellena entred the Garden. Artesia espying her first, began thus to greet her:

God morrow Adellena, I know not whether I may salute thee as friend or a privy foe, for by thy means I am

brought into bondage; I pray thee tell me without diſſembling, which I fear thou can'ſt do too well, when thou ſaweſt Ornatus: and yet I know thy anſwer before I ask: Do'ſt thou not know this Letter: did'ſt not hide it in the Garden that I might find it: did not Ornatus hire thee to ſay, that he was departed from his Fathers houſe, while he lieth at home at thy houſe: I know thy anſwer will be no; but how may I believe thee: did'ſt thou not likewiſe ſay he loves me, when thou knoweſt the contrary and doſt but diſſemble: If thou harbourest any vertue in thee, tell me the truth and diſſemble not; for in ſo doing, thou wilt greatly content me, diſcharge thy Conſcience, and peradventure do Ornatus a good turn. Adellena hearing her ſpeeches, was ſo aſtoniſhed at their ſtrangeneſs, that for a good while ſhe ſtood as one ſenſeleſs, but at the laſt ſhe made this anſwer: Your demands are ſuch, as that I know not how to anſwer them; but let the Gods puniſh me if I diſſemble: I ſaw not Ornatus ſince the time he came to me, to know how you accepted the Letter which I conveyed into your Caſket: for this Letter, I am altogether ignorant; neither did I ever ſee it before: I neither ſpake to Ornatus, ſaw Ornatus, or heard from him, ſince I laſt gave him your anſwer, neither know I where he is; but this I do know, That he is not to be found, but for Gentleman languiſheth in love; and I dare proteſt he loves you dearly, neither need you miſdoubt that he is abſent or hidden at my houſe, for it is too true he hath taken ſuch a grief at your unkindneſs, as will I fear me endanger his life: I wiſh it were not ſo, but that he were at my houſe, then would I rather counſel him to forget love, than endanger his life thereby.

May I believe thee, ſaid Arteſia, that this thou ſayeſt is true? Heavens let me live no longer, quoth Adellena, if it be not. Then replyed Arteſia: how ſhould this Letter be conveyed here but by himſelf? with that the Chryſtal tears fell from her Eyes.

CHAP.

CHAP. VII.

How Ornatus love was hindred by news of Arbastus death: How Floretus, to attain Silvia's Love, both confest he slew Arbastus, and intended to poison Artesia.

TO augment Artesia's Tears, a Messenger hastily running, came in and brought this News, uttering the same with a very Gashly Countenance, Saying:

O Artesia, hear my Tragick Story; Your Father, as you know, rode forth this Morning to chase the fearful Deer, who wandring from his company, at last by his long tarriance was mist, and all of us coming together, studied amongst our selves what should become of him; at last we were commanded by Floretus your Uncle, to post several ways in search of him, whom at last we found most grievously wounded and dead. Artesia hearing his words, fell down in a swound, which when Silvia perceived, he caught her in his arms, rubbing her pale Cheeks until she was revived again: Then they conveyed her to her Bed, in such extremity with that sudden grief, that they feared the loss of her life, which exceedingly tormented Silvia to behold: Then there was such an uproze in Arbastus house as all seemed in utter despair, one conjecturing this, another that of Arbastus death: But all in general concluding that it was done by Allinus in revenge of his brothers death.

Arbastus's Wife likewise conceived such sorrow at this unexpected event, that with grief thereof she died. Artesia also with both of them, was ready to yield up her latest breath; and had done so, had she not been well comforted by Silvia and Adellena, who by their counsel and endeavours pacified her extremities.

This news was soon spread into most places of the Country, but because there was no just proof of the Murtherer, little question was made thereof; and Arbastus having never a trusty friend to prosecute revenge, Floretus now took upon him to rule and govern all the Estate that belonged to Arbastus, as his Brother, and soon caused him and his Lady to be worthily interred,

interred, building a ſumptuous Monument in remembrance of them.

This being overpaſt, he came to Arteſia, and finding her very weak, uſed many ſpeeches to comfort her, giving ſuch as attended her ſpecial charge to miniſter all things neceſſary to her, to reſtore her to her perfect health; ſeeming to be more careful now than he was before, proteſting to be unto her inſtead of a Father.

Silvia all this while was exceedingly grieved in mind, to ſee his love grown ſo weak, and in ſuch danger of her life, not once forſaking her in all the time of her ſickneſs, but continually comforting her with hearty ſpeeches and carefull attendance, not ſo much as once departing her Chamber, but taking exceeding pains to pleaſure her, that ſhe took great delight in her ſuppoſed Silvia, who oftentimes would ſteal a ſweet kiſs from Arteſia's Lips, which ſhe permitted, taking the ſame to proceed from a courteous mind, when Silvia did it of deep affection, accounting the eſtate wherein he lived to exceed all other felicity, and his happineſs incomparable, proffering many familiarities, all which Arteſia took in good part, which it may be ſhe would have refuſed, had ſhe known who Silvia had been.

Ornatus marvelled much, that in all this time ſhe ſpake not of him, which he deviſed to urge her to do by many occaſions: But theſe extremities had baniſhed all remembrance of him quite out of her mind, which exceedingly tormented Ornatus, fearing this delay would ſome way turn to his ill; that whereas before time he was very pleaſant and merry, and oftentimes would move his Miſtreſs to mirth by diſport, but now that humour was changed, and he ſeemed always melancholly and ſaid: And oftentimes when he was alone he would get into a ſolitary place to bewail his hard fortune, which ſhe noted and wondred at, thinking the ſame had proceeded from being ſo long abſent from his friends and Countrey.

One day ſhe found her ſuppoſed Silvia ſolitary alone, and coming unawares heard her utter theſe words; How unhappy am I to love, and not to be beloved. Silvia ſeeing her, left off, to whom Arteſia ſaid,

Why

Why how now Silvia, are you in love? Can it be, that your mind is attainted with that venomous Serpent, that poysoneth the Senses, altereth the Complexion, and troubles the Head and Heart? Shake it off, and cast it out off your sight; for it never did good, but hath brought many to perpetual misery.

Madam, replied he, since you have overheard me, I must needs confess I am in love, which doth not any way cause any such effect in me as you speak of, but I take all comfort therein, my Senses, Heart, Head, and all my parts, take exceeding delight therein. Why then, quoth Artesia, sit you thus pensive alone, as if you bewaild your being in love? I, said Silvia, grieve not that I am in love, but that I am not beloved; for I have vowed to live in love together, and will die before I will once change my resolution. What hard hearted man is he (replied Artesia) that knowing you love him, will not love again? Such is my condition, said Silvia, that the party whom I love knows it not, & yet causelesly doth hate me: neither am I far absent from my beloveds company, without whose presence my life would decay. Why, is he in this house you love? is it possible you should be entangled since you came hither, No, said Silvia, I loved him before I came hither. How can that be, quoth she, when you are a stranger, and cast in this Countrey by Shipwrack, either you must needs be some other than we take you for, or else these things are impossible: But if you dare put trust in my secresie, impart your mind to me, and I will do the best I can to further your love. You may do much therein, said Silvia, and none more than your self, but I beseech you pardon me for revealing the same, before you assure me of one thing, which you may do without any harm to your self, and be not offended if I ask you. Tell me what it is. (quoth she) and I will answer you. Then said Silvia, I would first know whether you love Ornatus. Whereupon she started saying, Ah me, that name bringeth death to my heart, and thou woundest me to the soul in speaking of him: Dost thou think I have cause to love him, and not rather above all men to hate him: dost thou not see my Father lately murthered by him, or some by his appointment, and thinkest thou I can love so deadly a foe, by whom I am brought to this misery? No, assure thy self Silvia, according as I have just cause, I do hate

and

and abhor him, as the greatest enemy I have, whose very name affrighteth me with terrour, and if thou hadst loved me, as I was perswaded thou didst, thou wouldest not have troubled me with that ominous name; and yet for all this mischief he hath done me, didst not see how he sued for my love, and had so much prevailed that my heart began to yield to his suit? with that she pulled out of her pocket the Letter, saying: These Lines, the fruits of his dissimulation, were instrumental actors in the Tragedy of my Fathers death; whereupon she tare the same in a thousand pieces.

Silvia seeing the same, was ready to swound with grief, and breaking forth a heart-burning sigh, said: Oh how is poor innocency suspected; and being ready to lay more, was disappointed by Floretus coming, who even then entred the Garden, and finding them out, used many courteous speeches unto them both, especially comforting Artesia, to whom he said:

Dear Cousin, since these mishaps cannot be remedied, let wisdom now oversway your passionate sorrow, and with patience remit all further grief, for these evils past cure are not to be lamented; but now commit the care of your safety to my trustiness, that will as tenderly regard your good as mine own life; therefore be of good comfort, and whatsoever you desire shall be done. Whereupon she yielded him thanks, and so they departed.

Artesia being alone by her self, could by no means forget what speech she had with Silvia; either thinking she did dissemble, or else was some other than she seemed, or else was in love with Floretus. Then she remembred her speeches, saying, How is innocency suspected, which she thought she uttered because of her accusing Ornatus, which drave her into many doubtful cogitations, and troubled her senses exceedingly: But by reason of her little suspect of Silvia's disguise, could not judge any thing thereof.

Silvia also not daring to offend her, and loving her so dearly, that he could not endure to see her disquieted, used no more speeches concerning love, but frequenting her company, in which he most delighted, he accounted himself most happy to live and enjoy her sweet presence, being out of hope to attain her love: But he beheld that which she little thought, and he most observed.

Many

Many dayes continued Silvia in this plight, in which time Arbastus death was almost forgotten, and Floretus being drawn by Silvia's manifold vertues, began exceedingly to affect her, using such kind behaviour towards her, that she suspected that which afterward proved true; for Floretus concealing his love, felt the flame to burn the more inwardly, and living in that scorching Tyranny, thought it better for him to manifest his love, than by hiding the same augment his torment, assuring himself he should accomplish his desire, because Silvia was a stranger, far from friends, and without his favour was likely to come to poverty, which he thought would be a means to draw her to like of him; besides he knew he might do what he pleased with Artesia, for that she was now onely in his custody: And upon a day, finding Silvia in the Garden alone, he came to her with a submissive behavior, and said:

Dear Silvia, I would gladly utter a matter of importance, if you would vouchsafe to hear me; and this is it, fair Lady: My heart hath long time been enthralled to your Beauty, the which I have refrained to utter, fearing to be refused; but did you know how faithfully my heart is devoted to your service, and with what torment I have concealed the same, you would pity me, my Estate is sufficient to maintain you well, though not so worthy as you deserve, you shall live with me contentedly, and have a faithful and constant friend, whom no afflictions shall alter, therefore I beseech you let me receive some hope of comfort by your gentle speeches, which will ease my troubled heart.

Silvia had much ado to abstain from smiling, to think how unfit she was to answer his expectation; but committing a further consideration thereof to time more convenient, gave him this answer:

Worthy Sir, my mind is unapt to entertain love, considering how far I am distant from my own Country, and how soon I may be overtaken, therefore I pray you seek not that at my hands which I will not grant, but if you please I may live so quietly as since my coming I have done, I shall think my self more beholding to you for that than your proffered love, which I cannot yield unto. He thinking this answer of hers being so mild, was a sign she would soon yield, followed

his suit more earnestly, insomuch that she plainly told him, as yet she could not fancy him, having had no trial of him, telling him that she would consider further thereof, and thereupon departed.

Now he being in hope to attain that which was impossible to be had, and she hoping by this means the sooner to attain Artesia's love: First, considering that Floretus had the disposing of her, and therefore he must please him, otherwise he might be deprived of her company. Then he began to think of Arbastus murther, assuredly believing that it was not acted by his Fathers counsel, but rather by some secret foe, and he thought it might as well be her Uncle as any other, for that he was next heir if Artesia hindred him not, which thought took such deep root in his breast, that comparing Floretus behaviour, countenance, and little enquiry he made after the murtherer, he plainly suspected him, which was rather by Divine Providence, than any evident proof, which made him conceive this opinion: Such inhumane murthers are never unrevealed, though never so closely committed; the Gods still revealing them.

So came it to pass with Ornatus, although he was no way privy to any such act, or conceived any probability thereof, yet he thought Floretus's countenance shewed him guilty, and wished therefore to have some further conference with him to see if he could find out the truth, whereby he thought both to discharge himself of the suspicion Artesia had of him, and shew her his innocency and constancy she might yield to love him, purposing to leave no means unattempted to try him, which he resolved to do.

Early the nexte morning, Floretus not unmindful of his love, which kept him from his sleep that night, never left till he had found Silvia, and coming to her with decent and submiss speeches solicited his suit, whom Silvia cunningly handled, still putting him in hope, and yet making him no promise, which set him the more on fire, being so far overgon with affection, that he determined to hazard his life to win her love: But the more unwilling he saw her, the more eager he grew, and at last she said:

Floretus, I know no cause you have to be so importunate, for I see in you no token of Fidelity, but once having attained

your

your purpose, you shall effect but as eighty to forty besides, I do not see how you can performe any duty unto me you promise; for my part I have no Estate, and you (as I see as little, so by matching with you, I shall bring my self to poverty and misery, and then your hot love will soon wax cold, and then you will reject me and leave me comfortless. Floretus not suffering her to proceed any further, made this answer:

Do you not see Arbastus Wealthy, will not that be sufficient? The great possessions I now enjoy by him, are enough to maintain us happy, and will afford us all hearts content. Arbastus's Wealth (said Silvia) that is Artesia's by right, then how can you possess the same and she living? Do but grant me love said he, and I will quickly satisfie you in that, I have a means to get all into my own hands, and therefore I beseech you let no such thought trouble your mind, but be assured that in enjoying me, you shall reap all content and happiness by my humble, dutiful, and constant loyalty. Do but assure me of this (quoth Silvia) and you shall know my resolution afterwards.

Artesia entring to them cut off their speeches, whose presence vexed Floretus to the heart, being scarce able to speak a word by reason of his inward rancour; for indeed he hated Artesia, because she only debarred him from possessing his brothers wealth, the want whereof he thought kept him from enjoying Silvia; therefore he resolved by some means to work her death, which in short time he told Silvia of by this occasion; thus:

One day finding her alone in a secret place of the Garden, after many speeches past between them, whereby he saw the chiefest thing that hindred him was his want of Wealth, and after that Silvia had in some sort made him a grant only to try him, he began to utter his mind freely, saying, Dear Silvia, I am so well perswaded of your vertues, and put such a confidence in your trustiness, that I will reveal to you the very depth and secresie of my heart, would you but swear to keep my counsel, for to purchase your content, I have determined to put in practice a matter of secresie, which concerns my life, therefore not to be revealed.

Silvia hearing this, thought it better to swear a thousand Oaths, and break them all, than by niceness to endanger the

te of Arteſia, which ſhe ſuppoſed he aimed at, and promiſed by many proteſtations to keep ſecret what he aimed at; upon which Floretus urged with hope to win her love, and imboldned to miſchief, caring not what he did to attain his will, did ſay as followeth:

You ſee Arbaſtus is dead, which was one ſtop that kept me from enjoying great poſſeſſions, and my purpoſe is, ſo you will but vouchſafe to aſſiſt me herein, to be rid of Arteſia, and then all that belonged unto her by her Fathers death, ſhall be as yours to diſpoſe of. Silvia's heart throbbed to hear his ſpeeches, and intending to ſift him to the full, ſaid, Floretus, I am ſure you ſpeak this only to try me, and ſo to entrap me, and not of any intent you have to perform the ſame, wherein you ſhall do me the great wrong, and your ſelf no good; for I do not believe you bear the leaſt thought to do it. By the Gods (ſaid he) it is my full intent; and for that you may be aſſured thereof, it was I that ſlew Arbaſtus, howſoever the matter is imputed to Allinus, and purpoſe likewiſe to be rid of Arteſia; therefore make no doubt of my reſolution, for I am reſolved to do it. O (thought Silvia) ſooner ſhall thou ſee my heart blood, than ſpill one drop of hers, ſaying; would you have me do any thing herein? you may do it, replyed he, with the more ſafety, and the manner thus:

Within a mile of this Caſtle, Arbaſtus hath a Banqueting houſe in his Park, where oftentimes he would for his recreation lie, whither I will perſwade my couſin to go for a ſeaſon to take the Air, and to recreate her ſenſes dulled with grief, and none but you to keep her company, and ſome two Servants, whoſe truſtineſs I am aſſured of; This done, I will get a drink to be made, the force whereof ſhall expel life, and yet by no means be found out, which when you think convenient give unto her, and when ſhe is dead, others will think ſhe died of a Natural death; and ſo this matter may without the leaſt ſuſpicion be effected, and then you ſhall be both Miniſters of her inheritance and mine. Silvia demanded when this ſhould be put in practice? within two days at farthеſt, replied he, in the mean time frequent you Arteſia's company in ſuch familiar ſort as heretofore you have done, and my ſelf intends to do the like. Many other ſpeeches paſt between them at that time, but at laſt they departed.

CHAP.

CHAP. VII.

How Ornatus told Artesia of Flozetus intent : and how he discovered himself.

FLoretus being by himself, began to consider how rashly he had committed his secrets to Silvia, and entred into these meditations: Doth Silvia think that my policy exceedeth not her shallow capacity: poor simple stranger, she hath undertaken a matter of portance for me, that mean no less then good will to her: She for my love hath promised to poison Artesia, and is likely that once done, to taste the same sawce; for loved she me never so well, I never will trust her with my life; but peradventure she hateth me, and will reveal my drift to Artesia: No, Floretus thou art deceived; she is so far in love, that she doth, and will do any thing at my request: What a Mad and Frantick World is this? What Villany can be intended, which some either for favor or reward will not execute: if I should trust her that is so easily won to such a hainous deed, might I not be accounted mad: yes, and therefore I will not trust her, but Artesia being first dispatched, she shall follow.

Ornatus on the contrary, was glad that he had felt the issue of Floretus treachery, thinking also he was so far in love with him, taking him for a woman, that for his sake he sought Artesia's death, which was the only means to help him to possess her love, which he determined to give her knowledge of and discover himself, hoping that when she saw his innocency, his faithful love, and how by his means her life was preserved, she would yield him love for his good will. Whilest he was in the depth of these cogitations, he espied Artesia enter the Garden, and taking his lute, found her seated upon a Flowry bank, under the shade of a Mirtle Tree, and perceiving that she was heavily enclined, he sat down by her, and with his sweet melody rocked her asleep: When she had slept a good while, being exceedingly affrighted with a Dream, she started up, looking earnestly upon Silvia, saying, I prethree,

Sil. ia,

Silvia do not poison me. He seeing her so affrighted, was so exceedingly amazed, and she her self (not fully recovered yet) seemed to be afraid of him, till at last Silvia said; I beseech you what is that affrights you? O said she, I dreamt thou wouldst have murthered me. Heavens forbid, quoth he, That I should attempt so heinous a Deed: but would you vouchsafe to hear my Tragick report, you shall presently be rid of that doubt, for I am much tempted to commit such an horrid Act, but I esteem your Life dearer than my own, and would sooner murther my self than wrong you; but because I have so fit an opportunity, I will tell you of a monstrous injury intended against you: The other day I remember you were exceedingly offended with me for naming Donatus, for that you supposed him to be the cause of Arbastus death, but both he and Allinus are innocent, and far from any such thought, for your Uncle murthered him, which he told me himself. He would win my love, (which another possesseth) but I suspecting as much as I now find to be true, held him off with this delay that he had not wealth to maintain me, which I had often alledged, he told me all that belonged to your Father was his; I demanded how that could be so long as you lived? Swear, said he, but to be secret, and I will tell you: with that upon my protestations he told me that he had murthered Arbastus, and meant to poison you, perswading me to consent thereto, for that he said I only could do it; whereupon (though far from my heart) I promised to assist him, and then he told me it should be done in this manner: I will (quoth he) perswade my Cousin to forsake the Castle, and sojourn a few dayes in a house my brother hath in the Park, where none but you and two other servants, whose secresie I nothing doubt, shall be with her, where I will give you such a Potion as shall soon end her life, and yet not be perceived; neither can there be any doubt thereof, for that I and none else are left of her kindred to find out the truth: this is the sum of what he told me.

Artesia hearing her words, sate like one without sense a good space, being so far overcome with grief and fear that she could not speak a word, but at last she burst forth into these lamentations:

Ah me, unkind and most unnatural Uncle, canst thou speak me so fair, and intend me so much harm? Who would have

thought

thought such foul impiety should be hidden under so fair pretext? Bloody-man, art thou not contented with thy Brothers Tragedy, but also seekest my untimely end? What frenzy or folly doth possess thee? How canst thou suffer such a hainous thought to harbour in thy breast, much less to act it against him that loved thee as his life, and her that honoured thee as her friend? O Silvia, may I credit thy words, and not rather accuse thee, and excuse him? May I think him so simple to trust thee with his secrets? No, I fear this is some Plot invented by thee to some bad end: Yet I prethee pardon me, for what canst thou get by telling me so, unless it were so? Or not rather have kept his counsel, and then thou mightest have been my heir: And pardon I ask of thee good Ornatus, though thou art absent, for that I accused thee as accessary to my fathers death, when thou art innocent.

With that a flood of tears stopt the passage of her speech, whilest Silvia said:

Artesia, yet vouchsafe to hear my counsel, which shall prevent all these evils: You may peradventure make some doubt of the truth of that which I have spoken; but I take heaven to record that not one word is false, for I esteem your good above all things, and your quiet above my own content: for should you die, I could not live, for by your essence I draw my breath: I dived into your Uncles counsel, not to aid him, but to prevent him, for that I knew Ornatus was no way guilty of any such Treason, but would have ventured his own life to have preserved your Fathers, whom he both loved and honoured as himself, of whom I could have told you more, but that fearing to offend you, and seeing how vehemently you accused him, I durst not: His love is loyal, and thereon I will pawn my life.

Silvia, replied Artesia, thou tellest me wonders; especially that thou art so privy to Ornatus thoughts, and that thou darest so boldly affirm he loves me, when perhaps thou mayest be deceived.

Most vertuous Lady, said he, were you but so privy to the thoughts of his heart as I am, you would say as much as I, and believe all that I tell you, and to put you in assurance of what I know, let me tell you, gentle Lady, that I am he, who in disguise hath sought to attain your love, for which boldness

reſs I deſire you to pardon me; whereupon the ruddy bluſh ſpread it ſelf into Arteſia's cheeks, being aſhamed he had been privy to ſo many of her actions, that ſhe could not tell how to behold him.

I beſeech you quoth Ornatus, pity my torment, which hath urged me to this boldneſs, being fruſtrated of other means to enjoy your preſence; my meaning being no other than vertuous, but reſting at your merciful diſpoſition: I deſire you to put aſſured confidence in me for preventing your Uncles intent, which you need not doubt of, for to my grief I know it to be too true.

Arteſia marvelled exceedingly at the ſtrangneſs of this news, but moſt of all admired Ornatus love, which ſhe could not tell how to reject, knowing he deſerved it, and her neceſſity was ſuch, that her ſafety reſted in his ſecreſie; yet being unwilling to yield at time, ſaid; I know not by what name to call you, neither do I know whether you are Silvia or Ornatus, but if either, your words ſhew great token of friendſhip, which I fear me is not grounded in your heart, neither do I greatly care, for ſince my Uncle ſeeks my life, let him take it, for I am weary of it.

Let not your gentle heart, (quoth he) make any doubt that I am Ornatus, though my counterfeit diſguiſe doth ſhew me other, but either grant me love, or let me die for you; otherwiſe that Potion that ſhould diſpatch you, ſhall end my life, which is at your command, and all my felicity reſteth in your favour, which if you will not grant, my life without the ſame will be but ſhort, and the time I have to live, an endleſs labyrinth of ſorrow.

Adellena by occaſion entred the Garden, and found Arteſia weeping, and Silvia in a heavy dump, grieving exceedingly to ſee her ſorrow: Arteſia ſeeing her, ſaid; Adellena, doſt thou love Ornatus ſo much, as to hazard life and credit to do him good; thou ſait thou knoweſt him to be an honeſt Gentleman, therefore wouldeſt thou keep my counſel, if I ſhould reveal a ſecret to thee concerning him. I will Madam, ſaid ſhe. Do you, quoth Arteſia, know Ornatus if you ſee him, behold there he is. Adellena was at the firſt aſtoniſhed at her ſpeeches; but looking preciſely upon him, perceived it was he indeed, rejoycing exceedingly to ſee him there, to whom they declared all the intended treachery of Floretus, and preſently departed into the houſe together.

CHAP.

CAHP. VIII.

How Artesia departed to the Lodge with Silvia, and from thence secretly went to Adellena's house; and how Ornatus taken to be Silvia, was by Floretu's accusation and Artesias's banished.

THe next day it so fell out, that the King with divers of his company (amongst whom was his only son and heir Lenon) being in his progress, chanced to arrive at Arbastus house, thinking to have found him there, but hearing of his untimely death was very sorry, thinking as others did, that he was slain by some of Allinus Family, wherefore he did not stay there long, but departed to his Palace: Now it fortuned that Lenon had beheld Artesia's beauty, and was with the first sight thereof exceedingly enamoured, that after he was gone, he could by no means forget her, but determin'd ere many days to return thither to see if he could attain her love.

The appointed time was now come, that Floretus had intended to set abroach his villany, and according as before Ornatus had told Artesia, he came to her, perswading her for a season to go into the Country, which she being fore-warned of consented unto, and so the next morning she with Silvia and divers others departed; and at night Floretus according to his intent, left but two servants with her, who knew nothing of the conspiracy: When Ornatus and Artesia were alone, she before being undoubtedly assured of his loves fidelity, did use these comfortable speeches to him.

Ornatus, whereas always before this time too unkindly I have reputed you as a foe, I now crave pardon, being sorry I have done you so much wrong, which now I will requite with kindness: I confess it was strange to me to entertain love, but now I willingly yield my self to be subject to it, and your true and faithful friend, committing my self to your custody, as only yours to dispose of.

Ornatus hearing these speeches, was ravished with a great deal of joy, and with a modest and mild behaviour embraced her in his arms, imprinting a sweet kiss upon her Coral Lips, saying;

Never was any man exalted to more happineſs than I am, by being extolled with the precious jewel of your love: What rich reward have I now reapt for my cares; What Glory, Joy, or Wealth, can be compared to the riches of your love? O heavenly Artesia how fortunate have you made me? How have you bleſt me, how full of joy have you filled me, having obtained your conſent? Was ever any ſo unworthy, ſo exalted? Well, for this kindneſs and love, I will performe more than my tongue can utter, and be more faithful than your heart can wiſh. Then began they to embrace eatch other, and ſolace themſelves in that which true love yieldeth: He ſometimes lending her a kiſs, and ſhe with intereſt paying two for one, for one ſweet look two, and ſo many imbracings as are not to be rehearſed; for their hearts and hands, joyned in firm bands of true affection, as might be, and they joyed in beholding each others preſence. But theſe ſtorms of Love being ſomewhat mitigated, they began to think of their dangerous eſtate, and deviſe how to prevent the intended miſchief. In this place they continued ſome two days, ſtill looking to hear from her Traiterous Kinſman, who the third day, fearing to truſt any with a matter of ſuch weight, came to bring the Potion himſelf, pretending he came to viſit Arteſia, delivering the ſame to Silvia, willing her the next night to give it her, which ſhe promiſed him to do.

When he was gone, ſhe came to know what News her Uncle had brought, who told her all, and ſhewed her the potion in a Glaſs, which he had ordered ſhould be given her the next night; whereupon ſhe began to lament, and exclaim in extream ſort: But he entreated her to ceaſe ſuch a vain grief, which could not hurt him, but her ſelf, aſſuring her to prevent the ſame; therefore, ſaid he, depart from hence to Adellena's houſe, whither I will conduct you and return. This ſaid, they departed, with little labour, arriving at Adellena's houſe, who was ready to receive him; and after many farewells Ornatus departed to the Lodge.

When it was ſupper time, the Servants brought up proviſion, but he told them their Lady was not well, and therefore would eat no meat that night; and being alone by himſelf, he ſtudied what excuſe to make for Arteſia's abſence when he.

her Uncle should come, spending that night in much care, and many a quiet Cogitations hindred him from his sleep.

Floretus was no sooner returned from the Lodge, but he met Prince Lenon, who came purposely to visit Artesia, whom Floretus kindly saluted, marvelling much wherefore he came, to whom he said:

Sir, I came to see the fair Artesia, to whose beauty my self is enthrall'd, not as regarding her wealth, but her love, therefore pray admit me to her presence.

He was so amazed to hear his speeches, that he could not tell what answer to make, how to excuse her absence; that the Prince seeing him in such a study, continued on his speeches, saying: Floretus, be not unwilling that I should match with Artesia, for that shall no way hinder your preferment; who think peradventure the longer she liveth unmarried, the more wealth to possess: But to rid you out of that fear, be but a means to win her consent, and I vow to Heaven I will diminish not a penny of her Fathers Wealth from her, but thou shalt have it all, for it is not possessions I desire, but love, resolve me therefore.

My Lord, replyed he, your offer is so bountiful, besides my duty urging me, I am ready to perform your will to the utmost of my power. I thank you, quoth he, then prethee conduct me to her without delay. My Lord replyed he, that I cannot do presently, for two days past we departed hence with the strange Damzel, and they are both now at the Lodge, whither if you please we will go to morrow morning. Agreed, said Lenon, I accept your proffer.

When the time of rest was come, and Floretus being all alone by himself, he began to enter in o these meditations: What inconveniences hast thou run thy self into Floretus: Thou hast hired one to murther Artesia, in hope to get her Wealth, and made Silvia acquainted with thy proceedings, which Wealth thou mayest not attain by preserving her; besides to win her love to Lenon, shall ever find him my faithful friend. What wert thou best to do, if thou shouldest murther her, he would make an enquiry of her death, and so thou wilt be undone: If not, then will Silvia be displeased, and so betray all thy Plots: The mischiefs which by thy own folly thou hast run into, are so intricate, that thou knowest not how to shun them: Were it not better to save her life, and win her love for Lenon, than

to poyſon her, and ſo die my ſelf: If I ſave her life, Silvia will be diſcontented; what of that? then let her ſmart for it; and if ſhe will not be contented with that, ſhe ſhall never live to diſcover my intended Treachery, therefore I will firſt try her, and finding any ſuſpicion thereof, I will ſtab her my ſelf, whoſe death I may eaſier anſwer than my Couſins.

The morning being come, the Prince and he rode to the Lodge, where he no ſooner arrived, but he met with Silvia, to whom he ſaid: Well met Silvia, I have news of great importance to impart unto thee: Lenon, whom thou here beholdeſt is Son to the King, and is deeply in love with your Lady, and hath given me full aſſurance of her Fathers livings, if I can win her to match with him; now I think it convenient to defer our purpoſe as concerning her death, and let her live, till, we make trial whether ſhe love him or no, which if we can effect, we ſhall be quit of ſo cruel a deed, enjoy her Heritage, and have an aſſured friend of the Prince, therefore tell me your opinion herein.

All this I like well, quoth ſhe, but it is now too late, for I have cauſed her to drink off the poiſon you delivered to me, and ſhe is dead, which was of ſuch force, that all her body roſe up in bliſters, and becauſe I knew it would betray us, I took her body and conveyed it into a deep Pit, where it is impoſſible to be found.

Floretus fearing to have his Treaſon now brought forth, in a monſtrous rage drew his Dagger, with intent to ſtab her to the heart, but by chance it lighted on her left Arm, who feeling the ſmart thereof, preſently ſtept to him, by main force wringing the Dagger out of his hands, and with the ſame hit him deep in three places, and had not Lenon ſtept between them he had been ſlain.

When he had parted them, he demanded what the matter was: Floretus thinking rather to accuſe, than to be accuſed himſelf, terrified with anger, ſaid: That wicked Woman hath murthered Arteſia. Silvia made no Anſwer, until Lenon laid hold on her, demanding where Arteſia was: who anſwered: By the enticement of that wicked man, I gave her a Drink that Poyſoned her.

O wicked Strumpet, ſaid Lenon, thou haſt condemned thy ſelf, and therefore worthily ſhall thy accurſed life make ſatisfaction for her death, whereupon he began to draw out his Sword; but Ornatus now thinking it no time to dally, leſt he might be

murthered

murthered by them, caught hold on Lenons sword also, having such advantage that he easily got it from him, saying: Worthy Prince, be advised, and seek not to spill my innocent blood without consideration, lest thou lose thy own. Thinkest thou that I am as guilty as that Traytor is? No, be assured I am not: But if thou lovest Justice, lay hands on him, for none else is guilty of her death.

By this time the Princes servants hearing the noise, did come running in with their Swords drawn, and by their Lords command, first apprehended Floretus, and afterwards sought by violence to take Silvia; but he standing in his own defence resisted them, alledging innocency, till Lenon vowed if he were not accessary thereto, he should not suffer, but have his cause heard before the King.

Ornatus thought it better to yield by fair means, rather than by compulsion; and esteeming it less grief to be made a prisoner, than to declare where she was, yielded; being both carried to the Palace, and for that night put into several prisons.

Floretus being thus in durance, his Conscience so deeply accused him of Villany, that he cursed and exclaimed against his hard fortune, and railed against himself for trusting Silvia, with extream fear of death, seeming to be altogether desperate and hopeless.

Ornatus on the other side, took that trouble patiently, as endured for Artesia's sake, fearing nothing because he knew himself innocent, and could easily quit himself of such accusation, purposing rather to hazard the worst than discover who he was.

The next day they were brought before the King, where Floretus upon Silvia's accusation, confessed the truth; both concerning Artesia, and how he slew Arbastus, for which he was condemned to die within two days. And, quoth he, to Silvia, because thou art a stranger, and by him was drawn to do the deed, I will pardon thee thy life, but adjuge thee to be banished this Countrey; and because none shall seek thy life, thou shalt presently be conveyed from hence.

Then he commanded she should be conveyed to the Haven presently, committing her to the custody of certain Moors, who not staying to hear what answer she would make, carried her away; to whom he would have told the truth of all, but he spake to them that understood him not, who with speed executing the

Princes

Princes command, rudely hailing him aboard, and hoiſting Sail neve: ſtaid till they arrived in the Coaſt of Natolia, where they were commanded to leave her.

CHAP. IX.

What ſorrow Artesia took for Dynatus abſence; and of the Adventures befel him in Natolia.

BVt this time Artesia began greatly to wonder that ſhe heard not from Ornatus, which brave her into ſome doubt of her ſafety, that coming to Adellena, ſhe deſired her to haſte to the Lodge, and entreat him to come to her, for her heart ſuſpected ſome heavy news. Adellena immediately haſted thither, finding the Servants in great ſorrow, whom ſhe asked for Silvia? Ah me (quoth one of them) by this time ſhe is part ſpeaking with hal, for ſuch heavy news hath Ceſala ſince your departure, that it grieveth me to utter, and thereupon told her all that happed.

Adellena loſing no delay, which in thoſe affairs was dangerous, ſtood not to reiterate thoſe griefs, and how contrarily every thing fell out, but with all ſpeed returned to Artesia, who eſpying her coming, thought her countenance diſcovered ſome unwelcome accident, therefore haſtily enquired how Ornatus fared? Adellena could not ſpeak at preſent, at laſt ſhe ſaid:

Artesia, tedious laments are not to be uſed, but ſpeedy counſel how to ſave Ornatus, for he is carried before the King and is accuſed by your Uncle to have murthered you; for coming to the Lodge with Lenon the Kings ſon, who pretended great love to you, and not finding you, Ornatus told Flocetus he had given you the poyſon; whereupon your Uncle would have ſlain him, but he taking his Dagger from him, would have done as much to him, had not the Prince hindred him: Then your Uncle accuſed him of your death, ſo that they were both carried before the King.

Poor Ornatus ſaid Artesia, what miſery is befallen thee for my ſake? How art thou rewarded for preſerving my life. Good Adellena counſel me what is herein to be done: Ornatus being amongſt them a reputed ſtranger, having no friends to plead for him, perhaps may be put to death, chiefly becauſe he is taken

to

to be a Natolian; therefore if thou loveſt him and me, diſcharge him of that falſe Acculation: Run to the Palace, find out Lenon, tell him of my ſafety, and requeſt him for my ſake to pity Silvia. Adellena according to her command mounted ſpædily, and before Sun ſet arrived at the Court, and finding out Lenon, ſaid: My Lord, pray vouchſafe to hear me ſpeak; the fair Arteſia whom you ſuppoſe dead, is alive and in ſafety at my houſe, who hath ſent me to you in the behalf of Silvia, fearing ſome wrong might be done unto her, as ſuſpecting to be guilty of her death, when ſhe only preſerved her life.

Lenon was ſo amazed at her ſpæches, that he could not tell what to ſay, being exceedingly grieved for Silvia, but at laſt told her what his Father had done, which appaled her ſenſes with deadly fear. Lenon, notwithſtanding it ſomewhat grieved him for Silvia, yet he reſoyced to hear of Arteſia's ſafety, determining to go with Adellena to viſit her, which he did, and entring where ſhe was making exceeding lamentation, he ſaid:

Fair Lady, I beſeech you grieve not for Silvia, for no hurt is done to her, only My Father upon her own confeſſion hath baniſhed her.

Arteſia hearing his ſpeeches, with very grief fell into a deadly Trance, both Lenon and Adellena having much ado to bring her to life again; And being conveyed to her Bed, when ſhe recovered and came to her ſelf, and ſaw Lenon ſtanding by her, whoſe ſight was moſt grievous untoher, ſhe turned her head from him ſhedding ſuch abundance of tears that ſhe bedewed the place whereon ſhe lay. The Prince perceiving that ſhe was diſpleasedwith his preſence withdrew himſelf, giving Adellena this charge.

Gentlewoman (quoth he) ſince Arteſia is in your cuſtody, I charge thee let her not depart from hence untill thou heareſt from me again, for if thou doſt, thou ſhalt anſwer the ſame ſeverely; but if thou wilt ſtand my friend, and in my behalf intreat her favour, I will prove ſo grateful a friend to thee, as thou ſhalt account thy labour well imploy'd.

He was no ſooner gone, but Arteſia uttered theſe lamentations.

Moſt accurſed Wretch that I am, to be thus ſeparated from my deareſt love, whoſe courteous mind was the Fountain of all vertue: How unfortunate am I by my Father's death, and my,

my Uncles cruelty, but eſpecially by Ornatus loſs, who is unjuſtly baniſhed into a ſtrange Countrey, where he poor true and loyal Gentleman never ſet foot? How unhappy was he made, when he firſt began his love? But now moſt miſerable; and by ſeeking to preſerve my life, hath caſt away his own, and fearing to be diſappointed of my love, hath quite diſſevered him from my ſight, to hazard his perſon by Sea and Land: It is impoſſible he ſhould ever return, being ſo far conveyed from his Native Soil, and left into the mercileſs hands of rude people that will ſeek to deſtroy pure Innocency? No, no, I fear me I ſhall never be ſo happy as to behold him again: Well, though I do not, yet ſhall my love to him remain unmoveable, therefore now will I arm my ſelf to endure all perils, to live in care and continual grief for want of my dearly beloved Ornatus, whoſe heart I know overflows with ſorrow, and peradventure miſdoubteth my loyalty, having been ſo unkind to him before, withal knowing Lenons affection, may ſuppoſe his Dignity might alter my conſtancy; but ſooner ſhall Ornatus hear of my death, then that I ſhall once falſifie my vow made to him already, or yield his right to another, were he the greateſt Monarch or Potentate in the whole world, this is my reſolution, and I will ever continue it.

This ſaid, another flood of briniſh tears overflowed her eyes, and the paſſage of her ſpeech was ſtopt by heart-piercing ſighings, which in confuſed multitudes iſſued with her ſweet breath, never ceaſing his laments, but ſtill bewailing her true Loves abſence; and in this ſort ſhe continued ſo long, that ſhe grew extream ſick, and was in great danger of death.

By this time the Prince was got to the Court, and having been with the King, got pardon for Floretus life, yet not withſtanding he always was to remain in priſon, Lenon likewiſe having heard of Arteſia's ſickneſs, refrain'd from viſiting her, only he would oftentimes repair to her Keeper to know how ſhe did.

Now Ornatus being left in the Country of Natolia, took his misfortunes in ſuch heavy ſort, that if his hope to ſee his Lady again had not withheld him, he would have laid violent hands upon himſelf, for a ſeaſon giving himſelf over to deſpair, for that he was landed in a vaſt and deſolate place of the Countrey.

Thus

Thus carelesly did he continue a whole night and a day, not so much as seeking food to preserve him from famine; but in the end hunger constrained him to seek for succour. When his Stomack served him he could find no meat, that with the extremity thereof, calling to remembrance his estate, he thus bewailed his sad condition:

Thus Fortune, contrary to Nature, deals with her Subjects, sometime hoising them to the top of all felicity, and then with violence tumbling them down again: Was ever man more fortunate, and so sudden miserable as I am? Could ever any man whatsoever attain more heavenly felicity and happiness than I did, by being possest of Artesia, and now again more accurst, being thus far absent from her, and banished my Native soil into a strange Countrey ready to be famished and devoured by wild Beasts, or that which is worse, never to see my love again: how can any man contain himself from desperateness, being so miserable as I am? How can I withhold my hands from murthering my self, when by doing it I shall be rid out of a wretched life? What should I do? which way shall I go? Here I am in an unfrequented place, where no humane creatures do inhabite, without food, without weapons, in womens apparel, and without hope of comfort. Shall I stay here; then I shall be famished: shall I leave this place and travel on, then I shall go farther from my beloved, and meeting with some ravenous Beast may be devoured: Now being hungry I want food, and here is none, unless I will eat the Earth, Leaves of Trees, or Roots of the Grass: But I will seek my fortune be it good or evil, I care not.

In this desperate mood he travelled on, and by good chance found a Tree whose Boughs were full of gallant fruit, with which he satisfied his hunger, not far from the same place taking up his lodging.

Early the next morning he arose, first filling his Belly, and then his Lap with that pleasant Fruit, the taste whereof was like wine, that being drunk in abundance will make the head light, which made his heart merry, insomuch that he travelled on a pace: But Fortune not contented with the misery he had endured already, sent him another affliction, as thus: He entred into a place like a Forrest, beset with many great Trees

ſcattered here and there, where he met with a huge wilde Bore that haunted thoſe Deſarts, who eſpying Ornatus, with a terrible groyning briſtled his hairs, running towards him with open mouth. Now Ornatus began to run with all ſpeed from the Boze, but he making the moze ſpeed, he had almoſt had overtaken him, when one of the Apples he had about him preſently fell down, and the Boze eſpying the ſame ſtayed his hait to take it up, whereby Ornatus had gotten ſome little ground of him, and ſeeing him affect the fruit ſo much, caſt down another Apple, after which the Boze ran greedily, devouring the ſame. He was glad of that ſhift, and ſtill caſt down one Apple, and then another, that in the end he had almoſt thzown away all, and notwithſtanding that, feared to be deſtroyed: But the Boze feeling his belly full, and his hunger allayed, left off his eager purſuit, and followed him moze carelefly, whom he ſtill fed with Apples till his ſtoze laſted, that in the end the Boze fell down and ſlept.

Ornatus ſeeing this, having no other than a knife about him, with the ſame approached the Boze, and thzuſting it up to the handle, the Boze after ſome ſtrugling died; whereupon he reſoyced at this happy eſcape: But before he could determine what to do, Fortune, once again ſhewed her mutability: foz when he had parted the Bozes head from his body, and with the ſame was ready to depart, there paſſed by a Knight in Green Armour gallantly mounted, who eſpying a woman (as he thought) with the Bozes-head, rode towards her, and ſaid: Woman, where had'ſt thou that head? Prethee deliver it to me. I will not, ſaid Ornatus, unleſs I knew moze cauſe than yet I do. The Knight hearing that ſhozt anſwer, alighted and ſaid: I will ſhew no other reaſon but that I will have it, with that he began to ſtrive foz the ſame, but he having moze mind to the Swozd then the Head, caught hold thereof, and drew it out, which when he had gotten he ſaid: Diſcourteous Knight, now will I keep the Bores head in deſpight of thee; with that he thzuſt at him, and contrary to his thought, wounded him ſo deep, that he left him foz dead; wiſhing that he had not done that deed, but not knowing how diſcourteouſly he might have uſed him, let paſs all further remozſe, and caſting off the womans apparel, put on the mans Armour, mounted his Hoyſe, and with the

Bozes

Boyes Head rode back the same way the Knight came, and within a little space found a beaten way that conducted him to a goodly Town, whose Turret tops he saw long before he came to the same: Then he began to study what to do, thinking whether he had best to enter the Town or not, on which he mused a great while.

Whilst he continued in these meditations, he came near the Town, not fully resolved what to do, where he was soon espied by some of the people, who seeing the Boyes head, came running towards him, saying, Welcome home most brave Alprinus, welcome.

By this he understood the Knights name, and that he went of purpose to slay the Boye, whom they took him to be, and that he must of necessity be known, which drave him into an exceeding care what excuse to make. Then presently he beheld a Troop of beautiful Damsels, with the sound of sweet Musick coming towards him, amongst whom, one as chief and more beautiful than the rest, was crowned with a Garland of Flowers, holding another in her hand, who all at once applauded his victory, dancing before him until he came into the midst of the Town, where sate the chief Magistrates, where the Damzel that was crowned thus spake unto him:

Sir Alprinus, your conquest hath released the inhabitants of care, extolled thy fame, preserved thy life, and won me for thy love; you have well performed the task you undertook, and according to your desert, I am come to crown you with these Flowers.

When he had heard these speeches, he was resolved to try the end of this Adventure; so alighting, he laid down the Boyes head upon a Table that stood before the ancients, with humble and comely behaviour, kissing the damzels hand, who set the wreath of flowers upon his head, and taking him by the hand, brought him before the Ancients; to whom one of them stood up and said: Worthy Gentleman, whereas thou wert before by us condemned to die as deserving it, for this thy valiant deed we freely pardon thee, and quit thee of all Trespasses thou hast formerly committed.

Then taking the Damzel by the hand, said: Lucida according to thy desire and his desert, I yield thee his Wife. And Gentleman (quoth he) take her as thine own, as freely as she

was by birth adopted mine, and after my death be thou inheriter of my Lands.

To all this, Ornatus gave a free conſent, and the night now approaching, he with Lucida went to her Fathers houſe, and there was a great feaſt provided there, from which Ornatus thus excuſed himſelf:

Lucida, I know your love to be infallible, and your conſtancy above all women that I know, and that Alprinus is ſo far indebted unto you, as that he ſhall never be able to recompence this ineſtimable favour of your love, which hath preſerved my life from deſtruction: But notwithſtanding your love, Alprinus his debt is ſo great as can no way be gratified, I requeſt one further favour at your hands, whereon my chiefeſt felicity dependeth, yea my life, my love, and perpetual good, which I fear to utter, leſt you ſhould miſconceive the ſame, there being no other thing to hinder the content Alprinus ſæketh, but only our favourable conſent to baniſh all miſtruſt of my Faith.

Lucida marvelled at his ſpæches, indeed loving him ſo well that ſhe would have ſpilt her own blood for his ſake, ſaying: You have no need to make doubt Alprinus, of my conſent what ſoever it be? Know you not how faithful I have been, though you ſlew my own dear brother, and that I eſteemed your love beyond his life: And when you ſhould have died for the deed, obtained this of my Father, and the reſt of the Ancients hands, That ſlaying the Boze that had deſtroyed many people, ſhould ſave your own life, and win me to be your Bride, and notwithſtanding all this, do you queſtion whether I will yield conſent to any thing that ſhall be for your good? O Alprinus, if your love were as conſtant as mine, if you intended to continue my love for ever, if your heart felt ſo deep a ſting of love as mine, you would not make ſuch a doubt of my Loyalty, of my Truth, true Love, and Conſtancy; for you know whatſoever you would ask I will grant, whatſoever you ſhould requeſt, I will perform, and wherein ſoever a Lover may ſhew infallible Tokens of truth, I will do as much as any: But if you will not believe me without an Oath, I ſwear by my Love, my unſpotted Virginity, and all the Gods, I will conſent, agree, perform, or do any thing, nor be offended with any thing, be the news never ſo unwelcome,

come, so it be for Alprinus good, nor any thing unperformed you shall require.

Ornatus hearing with what constancy her speeches proceeded from her, and how grievously she conceived it, that any doubt should be made of her Loyalty, thought most certainly that he might put his life into her hands, and therefore having already studied a device, said:

It ill agreeth with my nature to dissemble, and hardly could I have been drawn thereto, but onely a desire to preserve love; for know worthy Lucida, that I am not Alprinus, but one that for his sake hath undertaken this; the truth whereof if thou wilt hear with patience I will declare, and tell all the whole Adventure.

Yesterday as I travelled through the Forrest, or Desert, I met Alprinus sore wounded, and flying from the Boar, that pursued him with celerity, which when I beheld (to rescue him from death) I set upon the Boar, and by good fortune slew him, which when he beheld, he told me the cause of his coming thither, which when I heard, pitying his condition, I bid him take the Boars head, and withal helped him to mount upon his Steed, but his wounds not suffering him to ride, I was in a great fear lest he should die: Then presently we beheld an ancient Hermit coming towards, that lived in a Cave in the same Woods, and undertook to cure his wounds, being glad to hear of the wild Boars death, to whose Cell I conveyed Alprinus, at whose request I have performed that which you see, and had undertaken to hazard my life to discharge him of death, and win the assured possession of your love: now I most humbly intreat you for his sake to conceal what I am that I be not known, and so both disappoint your self of his love, and him of safety: Only this, devise a means to excuse me from the Feast, which I trust you will do for Alprinus sake, and then we may have time to study for our farther content.

Lucida's Love made her believe that all he said was true, therefore said:

Sir, I trust there is no cause why I should mistrust you, and therefore relying upon the truth of that which you have said, I will tell my Father you are wounded, and desire rather to go to your Chamber than to the Feast, who I know will

will deny me nothing, This said, she went to her Father, and so prevailed, that he was contented she should have the keeping of him, whom she took to a Chamber, suffering none to come at him but a maid whom she reposed confidence in: Afterwards Lucida came to Ornatus to know how she might see Alprinus, being most careful of his health; concluding the next morning that he should go to the Forrest to Alprinus, and she would come to him by his directions, which they both agreed to.

Early the next morning Ornatus armed himself, and as Lucida had instructed him, took his leave of her Father, who took him to be Alprinus.

Being alone by himself, having the wide world to travel in, but never a friend to go to, void of fear, but full of care, he studied whither to direct his journey, sometimes his Conscience telling him of disloyal dealing with Lucida: Then he thought with himself it was not unlawful for him to dissemble with her to save his life, and though he had slain Alprinus, it was but in his own defence.

Amongst all these, this thought seemed to acquit him of dishonour, that Fortune and the Destinies had by that onely ordained him to escape. Whilst he rode on in these deep Meditations, he met with an ancient Hermit, who coming to him, said: Discourteous Gentleman, how camest thou by that Armour? and yet I need not ask that, for I know thou slewest that worthy man Alprinus, which I beheld to my grief. Father, said Ornatus, if thou didst behold the same, I am sure thou canst witness I did it against my will, and in my own defence, for whose death I am as sorry as thy self, and would as willingly have done any thing to preserve the same, as any man living.

Will you then, said the Hermit, do this for him, vouchsafe to come and speak with him, who is in reasonable good estate at my Cell?

I pray the Gods, replyed he, thy words be true; for if he be living it will revive my heart with joy, desiring nothing more than to see him. He is alive, said the Hermit, and if you will go with me, I will bring you to him presently,

Ornatus being come to the Cell, found Alprinus very weak by reason of his wound, to whom Ornatus declared all that happed

happed betwæn him and Lucida; which added great comfort to his heart, that he thought himself of sufficent strength to mæter.

In the mean time they continued in the Hermits Cave, Alprinus in great comfort, and Ornatus in great care for the absence of his Lady, breathing forth many a dæp sigh, and uttering many a sad lamentation, fearing Lenons love would be accepted by reason of his dignity.

The next day they both went out together to meet Lucida, whom they met at the entrance into the Forrest, and after many kind salutations past between the two lovers, they altogether departed to the Town to Lucida's Fathers house, who that morning was departed to a Haven about business of importance.

Ornatus was kindly used by them, remaining there untill Alprinus had wedded Lucida, thinking it then high time for him to depart; and on a time finding Alprinus alone, who had shewed sufficient tokens of his friendship, he declared unto him his love to Artesia, requesting his help for his passage into Phrygia.

Alprinus very attentively listned to the whole discourse, telling him none could effect it so well as Lucida's Father, because he was a Merchant, and did Trafique thither, saying he should soon accomplish his desire; where we will leave him for a time attending some ships departure, to speak of the Lady Artesia.

CHAP.

CHAP. X.

How Lenon cauſed Artesia by violence to be carried from Adellena's houſe to the Green Fortreſs; and of the miſeries ſhe endured there: How ſhe was reſcued from thence by Dynatus Father, and from him taken by Pirates; and how Allinus, accuſed by Lenon for her death, was impriſoned; and what afterward befell.

ARteſia having by Adellena's means and care, ſomewhat recovered her health, Lenon began to viſit her again, being unable to endure his hot and burning love, thinking her ſickneſs proceeded from fear of Floretus, not for want of Dynatus, and finding an occaſion, ſaluted her thus:

Fair Virgin, my heart is ſo far inthralled to your beauty, and my affections ſo much admire your virtues, that I am conſtrained to tell you I love you, & therefore humbly ſue to you for favour, proſtrating my ſelf at your feet to become your Captive and everlaſting Vaſſel, beſeeching you to honor me with the Treaſure of your love, and I ſhall think my ſelf happier than all the world beſides: your unkind Uncles cruelty you need not fear, nor other misfortune, neither have you any Parents to over-rule pon in electing your choice, then vouchſafe to accept me your ſervant, and yield love for love.

My Lord, replyed ſhe, my thanks for your good will, but I know not how to accept your love, being ſo far from knowing what it is, that I ſhould but dream thereof, my heart would be out of quiet; beſides, many cares continually attend the ſame, and my mean eſtate ſo far unworthy thereof, with other innumerable diſcontents and cares, that I ſhould make my ſelf ſubject unto, that I had rather a thouſand times remain in the eſtate I am now in; therefore I entreat you to ſettle your love elſe where, more agreeable to your eſtate: for I ſhall think my ſelf moſt fortunate if I never fall in that Labyrinth of diſquiet, but will during my life labour to keep my ſelf free from loves bands. Lenon would not take this for an anſwer, but with many other ſpeeches continued his ſuit, whom Artesia

ſtill

till put out of hope, so that he departed exceedingly discontented, leaving her no less disquiet in thoughts, how to avoid his love.

In this sort did he daily visit her, still growing more importunate: And upon a certain time this conference past between them.

Artesia, said he, how long shall I sue and be frustrated of my hopes, by your unkindness? Is your heart hardned against me? Or am I so ill conditioned that you cannot conceive well of me? Or is it possible you bear so hateful a conceit of love as you make shew of? Then may I accuse mine Eyes that have betrayed my Senses, in making them your Captive: Then may I justly think my woe began when I first began to love: Fairest be not so cruel as to punish me with this high disdain.

My Lord, said she, I seek not your discontent, for at the first motion I told you my mind, which shall never alter, neither is my heart hardned against you more than others, for I am determined not to love, then since you know my mind, it would be wisdom in you to shake it off, which is but a Toy and an idle Fancy that is bred by Vanity; and do not seek to make love grow without a root, for in my heart it shall never be rooted. Then, quoth he, you are led by Obstinacy, not by Reason; For that you are subject to love you cannot deny, then why not me before another, considering my love is most faithful? withal, being most worthy, why should I not be first accepted?

Artesia was weary of his speeches, having her constant thought bent only upon Ornatus, therefore to rid him from her she said: It is in vain to use many words: I am none of those that will at the first seem coy and afterwards yield; but be satisfied with this, that I cannot love.

Fair Damzel, how can I be satisfied with that unreasonable answer, when my life depends on your consent, which your denial will finish? Then give me leave to say, I cannot be so satisfied; but being extreamly refused, I must grow perforce to be as unreasonable in my requests: Consider of what Dignity I might advance you to by making you my Wife: Consider you not the Pleasures, Joyes, and Contents you may enjoy with me, and how faithfully I love you, and with what humility I seek your Love; and yet notwith-

standing you remain obdurate? My power is great, that as I live, I might command, and by Authority compel you to consent; then be not so over-conceited, as so obstinately to reject your own good; and think, that if my love were not constant, I would use forcible means, which might soon alter your mind.

Suppose (said she) I were so peevish as you learn me, yet being born free I am not to be made bound by constraint; and were you the greatest King in the World, you could not rule the heart, though you might by iniustice punish the body; for it is not Kingdoms Wealth nor cruelty, can turn hatred to love, but it may soon turn love to hatred; but by your speeches I may partly know your thoughts, and the Lips utter what the heart intendeth: Do with me what you will, I cannot love, neither will I love you, were you Monarch of all the World.

Lenor was so grieved to hear her speeches, that he was ready to tear the hair from his head, presently departing said, Farewel hard hearted Lady.

She was glad he was gone, presently telling Adellena all that had past between them, and how peremptory she had answered his importunate suit, telling her that since for her sake Ornatus was banished, she should never love any but he, and preserve her life in hope to see him again, and the first knowledge of his death should be the end of her life, both she and Adellena thinking that the Prince would never return again to prosecute his suit.

But he being come to the place, betook himself to his Chamber, raving more like a mad man than a passionate lover, sometime swearing, cursing and stamping, yielding so much to his frenzy, that in the end he swore he would attain her love though he hazarded his Life, Honour, and good Name, and raging in this sort up and down his Chamber, he espied an old Gentlewoman named Flera pass by his Window, whom he called to, and said, Flera, because I have assured confidence in thy fidelity, and purpose to reward thee liberally, I crave thy counsel, and with it thy consent to be secret in keeping my counsel, and diligent in doing my desires. The old Hag making an evil fashioned low courtesie, said: My dear Prince be it to do you good I will hazard my life, and rather be torn in a thousand pieces, than reveal what you do vouchsafe to tell me.

Then,

Then, quoth he, counsel me which way I should begin to win a fair Ladies love. Marry my Lord, replied she, give her knowledge thereof, and then with fair speeches woe her; if that will not prevail, give her Gold, and no doubt but that will catch her.

No, no, replied he, these are of no force, I have made my love known to her by humble suits, submiss behaviours, and by all kind of courteous means encreated her consent, yet for all that she remains obstinate; she is rich, and therefore Gold with her is of no force, she is Fair, Vertuous, Noble, and Chaste, then what Engine hast thou to undermine that Chastity?

Means enough, quoth she, peradventure she is ruled by others counsel, which may prevail more than your suit; but if I might have access unto her I would soon alter her mind, for being young she is apt to love.

Dost thou think, said he, thou couldest win her, wert thou her Keeper. I my Lord, quoth she. Then shalt thou be her Keeper; see that thou art to morrow at my Fathers Castle in the Green Forrest, where to morrow by night this Damzel shall be, whose name is Artesia, Daughter unto Arbastus lately dead; use her kindly, let her want nothing, nor be not in any wise known that thou knowest me, nor that the Castle belongs to my Father, nor speak not of Love in any case; use her in this sort until I speak with thee, for thou alone shalt have her in custody.

She being gone about her business, he found out two of his trustiest Servants, to whom he imparted his mind, willing them the next morning to go with speed to Adellena's house, and either by foul or fair means to take Artesia from thence, and carry her unto the green Forrests in the green Forrest, where they should find an old Gentlewoman, in whose custody they should leave her, and themselves remain there to provide all things necessary till his coming.

Early the next morning the two Servants according to his command went thither, where they found Artesia, whom they spake fair at first, but afterwards told her she must go, if not willingly, by constraint. Then she began to burst into tears, weeping and lamenting exceedingly, upon her knees intreating them not to carry her by violence from thence, but if they would needs, that they would take Adellena with them: But all was in vain, for they constrained her to mount behind one of them, and away they rode in great hast. This hereby

parting was ſo ſudden, that Arteſia could not bid Adellena adieu but with tears, nor Adellena ſpeak a word for grief, their ſenſes being ſo confounded with care, that their hearts were ready to burſt therewith. Arteſia thought it was Lenons doing, and therefore ſorrowed the more, not that he uſed her unkindly, but that he loved her, not fearing his cruelty, but his Luſt, not fearing what he could do by hatred, but fearing his Love would make him ſeek her diſhonour.

Being come to the Fortreſs, and committed to the cuſtody of Flera, the old Gentlewoman began to ſpeak her fair, and uſe her kindly, but her very words and countenance bewrayed her guilty Conſcience, to whom Arteſia would not ſpeak a word, leſt ſhe ſhould give her occaſion to prate, where that night ſhe continued in great ſorrow.

The next day Lenon came thither, asking Flera how ſhe fared, who told him that ſhe would not ſpeak, eat, nor ſleep, but fared like one mad and ſenſeleſs. But let her alone quoth ſhe, and you ſhall ſee this fit will ſoon be over, the extremity whereof being once paſt, I will trye my skill with her.

Lenon giving order to have all things neceſſary provided, departed. Dinner time being come, and meat ſet before Arteſia, ſhe refuſed to eat: likewiſe Supper time being come, ſhe determined to do the like, which Flera perceiving ſaid:

Fair Gentlewoman, to behold your outward appearance, would make one judge your mind harboured many hidden vertues: but I comparing your actions with your apparent ſhew, ſuppoſe that you are either mad or careleſs: this behaviour, to ſeem dumb, to refuſe ſuſtenance, and to refrain from ſleep, are inſtances of folly, not of wiſdom. What if you ſpeak, what if you did eat or take reſt, ſhould you be ever the worſe? Or refraining, can that do you good, or baniſh grief, & not rather make your eſtate worſe? Do you think to prevent any thing by doing your ſelf harm? No fond child: eat thy meat, and preſerve thy life; for living thou mayeſt attain thy deſires, but dying, thou art paſt hope: With that ſhe departed ſmiling.

Arteſia hearing her ſpeeches, began to conſider indeed, what folly it was to refuſe her meat: and for fear to ſhorten her life by diſtempering her ſelf, which might be the means to further Lenons intent; whom ſhe knew would ſeek her life, if he could not win her love, ſhe preſently left off ſuch deſperate

rate behaviour, and well-weighed consideration, attended the event of the worst misfortune: and from that time, did both eat her meat, and did all that she could to comfort her self still living in good hope of Ornatus return.

Some few days after Lenon came to the Fortress again, enquiring of Flera how Artesia fared. Well, quoth she, but you willed me to conceal that it was your doing to bring her thither, and some body else hath told her thereof, for she knoweth the truth, as well as your self, or I: and therefore I would wish you to give a visit, and after that to let me alone to perswade her.

Lenon was ruled by the old woman, and came where Artesia was, saluting her: but she disdaining to look on him, or hear him speak, withdrew her self from his presence: wherewith he departed, willing Flera to do that which she had undertaken, who finding her as she thought in a fit humour began to discourse with her, and amongst her speeches she intermingled love.

Artesia hearing her a while, perceived her drift, therefore made her this reply: Old iniquity, I know whereto your talk tendeth; thinkest thou that I will ever harbour a good thought of him that hath used me thus? no, I will sooner tear my heart out: Thou needest not tell me, that he hath intreated thee to speak for him, for I know too well both his and thy intent, which shall nothing prevail; therefore do not speak to me, for I will neither hear thee nor answer thee, but hate him, thee and thy counsel, and remain so constant in doing so, that a thousand deaths shall not alter me: Is it Love that hath made him by violence carry me from my friends, make me a Prisoner, and which is worse commit me to such a devilish Hag as thy self; If that be his love, let him turn it into hatred, and remain so for ever, for in so doing he shall much better please me.

Oftentimes the Hag would have replied, but Artesia would not suffer her, that she began to wax angry, and in the end to plain fury, that running to Artesia she caught hold on her, and began to tear her Garments from her body, sometime scratching her so with her poysonous Nailes, that the blood followed, and Artesia began to smart exceedingly.

Proud Minks, quoth she, thinkest thou to bear it away with outfacing me? No, do not think that I will leave thee thus, for now thou shalt repent that ever thou camest here, and before I go from hence I will have my will of thee.

Then

Then drawing forth her Knife, she again caught fast hold on her and swore, That unless she would promise to use Lenon kindly when he came, she would cut her Throat, which drave Artesia into such fear, that she was glad to entreat her, and speak fair, promising to condescend to any thing that agreed with her Honour.

Stand not upon these nice terms with me(replied she)but here swear to yield to love him,for so thou may'st long delay him,and still frustrate his joyful expectation, whom thou are not worthy to touch, much less to bear such a presuming mind as thou dost in scorn of his love; therefore yield to that which I request, or think not to live: Canst thou bestow thy love better than on so honourable a Prince? Canst thou attain more Dignity, reap more Content, or enjoy more Quiet with any, than with him? Do not deny me then, for I will not be so answered.

Artesia trembling then with fear, to satisfie her, made this answer: I am contented to be ruled by Lenon, whose meaning I know is honourable; therefore I pray do not offer me this outrage, but suffer me to live in quiet till his coming hither; if this will not satisfie you, then do the worst you can, for Death is more welcome to me than Life in these extremities.

Well, said she, I will try you, but if you flatter, beware of what will ensue, for I am resolved what to do. Artesia was glad she had satisfied her, though it were with words which she never intended to perform.

Adellena seeing how suddenly Artesia was taken from her, caused one of her Servants to follow them privily to the Green Forrest, who returning told her what he had seen. Then Adellena began to study how to release her from thence with all speed hasting to Allinus house, where being arrived, she declared all that she knew concerning Ornatus, and how Lenon had carried Artesia by violence into the Green Forrest. Allinus being glad to hear that Ornatus was alive, promised to release Artesia from thence, causing five of his Servants to go with him thither, disguising themselves, not to be known, and knocking, the servants little suspecting such an ambush, or intent, opened the Gate, when presently they rushed in and soon found out Artesia, whom Allinus told who he was, and to what intent he came: She being glad thereof, willingly

ingly yielded to go with him, which the old woman perceiving, made such an outcry that all the place rung thereof. One of Allinus Servants seeing she would not be pacified, drew out his Sword and ran her through, and so with a yelling cry she gave up the Ghost.

Then presently Allinus departed with her, intending to carry her to his own house, to keep her there unknown until he could hear of his Son: And remembring that the two Servants were fled, and would no doubt satisfie their Master what was done, would not go back, the same way he came, though the readiest, then he thought he should meet them, but went a more secret way, thinking by that means to pass unseen, and entring into the plains where Cattle fed, he espied a company coming towards them, whom he supposed to be the Prince (which in reason he could not think, but that fear perswaded him thereto.) The company likewise espying them, who were certain Pyrates that were wandred from their Ships to steal Cattle, marvelled what they should be that were so late abroad, and being ready for any mischief, set upon them.

Allinus thinking it had been Lenon, would neither yield or speak, fearing it should descry them, but resisted the Pyrates, who being used to such meetings, soon slew two of his Servants, giving himself many grievous wounds, enforcing him to yield, who taking from him all that was good, and constraining Artesia to go with them, hasted to their Ships, and having gotten her aboard, to prevent the worst, hoised Sail and launched into the Deep.

Then was Allinus left in most miserable estate, with all speed hasting to his house. Lenons Servants likewise were by that time it was Midnight gotten to the Palace, calling their Lord out of his Bed to certifie him what had hapned; who presently rose, mounting himself, and with a sufficent company rode to the Fortress, where entring they found Flera slain, and all else dead.

Then he began to muse who should do that deed, and what they should be that had carried away Artesia: By this time it was day light, and Lenon rested in exceeding vexation to be so dispossest of his beautiful Lady, commanding his Men to post in companies several ways, if it were possible to find those that had done the deed, whilest he himself remained at the Castle in great lamentation.

His

His Servants had not rode far, but by the light of the day which discovereth things done in darkness, they found Allinus two Servants, whose dead bodies they carried back to the Green Fortrels. Lenon seeing them, he conceived that Allinus was a party in this action, and that he had taken away Artesia to destroy her: To prevent which mischief (as he thought then or never to be done) he presently rode to the Court, and humbly upon his Knee entreated his Father to grant him licence with a sufficient power to rescue Artesia from Allinus, who intended to murther her, declaring how he himself found her in Adellena's house, and how that he had placed her in the Green Fortrels to defend her from the malice of Allinus and other spightful enemies, she being left Fatherless, and how that Knight Allinus had taken her from thence by Treason, and intended no less than her ruine. The King hearing his Sons speeches, granted his request.

Then presently three hundred stout and able men armed themselves, and rode with all the speed that might be after the Prince to Allinus Castle, into which they violently and rudely entred.

Lenon presently laid hands on Allinus, whom he found sore wounded, asking him for Artesia, who thinking that some of his Servants had certified him what had been done, confest the truth of all, both of his intent, and how she was rescued from him, but by whom he knew not, and how at that time he had two of his Servants slain.

Lenon giving no credit to what he said, never left till he searched the whole Castle throughout, but not finding her, accused Allinus that he had murthered her, commanding his men to bind him, and carry him as a Traytor to the Court, who being come before the King, confest the truth as before he had done, saying that he never sought Artesia's death, but her safety: Yet notwithstanding the King was so overruled by his Sons accusations that he committed him to Prison, his Goods and Lands were seized upon as a Traytor, his Lady turned out of doors, and all manner of cruelty exercised upon his Servants and Kinsfolks, and command given that none should relieve them.

Allinus being in Prison laden with Irons and hardly used, endured his own affliction patiently, but grieved exceedingly to hear that his Servants were constrained to disguise themselves

themselves and live in unknown places, especially to hear how his Lady was compelled to seek out a Kinswoman of her Mothers that lived in the Countrey, of whom she was entertained, living a poor life, far differing from her former, which affliction she endured patiently.

Thus was Allinus house defaced, his Goods and Lands seized upon, himself imprisoned, his Wife in poor estate, his Servants driven to wander from place to place, ready often to perish for want of succour, and all his dignity turned to misery only by Lenons malice, which was so inveterate that he oftentimes sought his death.

CHAP. XI.

How Ornatus got shipping into Phrygia: How Allinus was set at liberty; and how the Pyrates cast Lotts who should enjoy Artesia.

ALL this while Ornatus remained in the Country of Natolia with Alprinus and Lucida, in great grief for want of a means to depart into Phrygia, to see what was become of his dear Lady Artesia: But being a long time frustrated, by reason none of the Ships that were at Sea came home, he began to despair, thinking that Artesia supposing him dead, might wed Lenon; which grief, and many other doubtful thoughts oppress his heart with such passion, that he began to wax sick, afterwards falling into an exceeding Feve, which held him for the space of three Months in great extremity, and had not Lucida been careful of him, he had there died.

During which time of his sickness, certain Phrygian ships waved on the Coast of Natolia, some fourteen miles distant from the Town where Ornatus was, of which he had intelligence by certain Factors belonging to Lucida's Father, the which revived his spirits with joy, that within few days he recovered his former health, which much rejoyced Alprinus and Lucida, whose hearts were linked unto him in bands of unseparable love and friendship, who likewise dealt so effectually for him, that they attained warrant for his passage, and furnished him with all kind of necessaries and Coyn to bear his charges.

Lucida entreated her Father to agree with the Phyrgian Merchants for his convoy, for that himſelf would not be diſcovered, diſguiſing himſelf in the habit of a Pilgrim, who all paſs without examination. The time of his departure being come, he took his leave of Lucida, who took his departure with ſuch exceeding ſorrow, that abundance of tears ſtopt the paſſage of her ſpeech: Alprinus likewiſe with many courteſies bade him farewel, and wiſhed his proſperous ſucceſs. Thus departed he the Confines of Natolia, where he was in a ſhort ſpace ſo well beloved and kindly uſed, that had not his love to Arteſia and hope to find her in health conſtrained him, he was well contented to have ſpent the reſt of his life in that place.

The Phrygian Merchants had not ſailed many days, but they arrived in a Haven ſome ten miles diſtant from the Court, whither Ornatus determined to travel; and having taken leave of the Mariners and paid them their due, furniſhed with all things fit for his diſguiſe he took his journey, and the firſt night lodged at a Village near his Fathers Caſtle, the cuſtom of which place he well knew, and therefore framed his behaviour accordingly: And being ſate at Supper amongſt the other Gueſts that lodged in the houſe with him, the Hoſt, named Milo, ſuddenly ſighed, which one of them noting, demanded what inward grief drave him thereto? Sir, quoth he, if you have not heard the news, I will tell you ſo much as I know, which I wiſh I had never known: within few days there dwelt an ancient Knight hereby, named Allinus, exceedingly well beloved of all men, who is lately faln to great miſery, the occaſion whereof was thus.

Then did he declare the whole manner of all that had happned to Allinus, how Arteſia was taken from him, but by whom none knew, himſelf in Priſon, his goods confiſcated, and his Wife and Servants turned out of doors, with command that none ſhould ſuccour them.

Ornatus heart was ſo pinched with this news, that he was ready to fall under the Table, which old Milo and the reſt noted, perceiving ſuch a change of countenance in him, that they all deemed him to be exceeding ſick, but he fearing to diſcover himſelf, told them it was but an ordinary thing with him to be ſo troubled.

But being unable to mitigate the paſſion, he aroſe from the Table, and went to his Chamber, where being alone he began

to

to meditate the depth of these mischances, imputing the original thereof to arise from himself, that he entred into these complaints.

My misfortunes are without compare, and I more miserable than any wretch living: By my evil destinies Artesia was first left in misery, and afterwards imprisoned, and now surprized by those that intend her ruine and dishonour: My Father imprisoned, my Mother banished, and all his Lands, Livings, Friends, and Servants taken from him, and he subject to Lenons mercy, who is mercilels, cruel, deceitful, and malicious: Only by my folly are these mischances befaln: Can there be any more wretched than my self: Hath not my Father cause to wish that he had never begotten me, and my Mother that she had never born me: Hath not Artesia cause to accuse me, hate me, and forsake me, when for my sake by my folly and want of wisdom she is brought to so many miseries? What shall I do: Or what remedy shall I seek when all things are past recovery: Whom may I blame but my self: Is there any that is interessed in the cause of these woes but my self: Lenon, Lenon, as well as my self hath procured these evils: His affection to Artesia hath caused my banishment, my Parents woe, and her lols: to travel in her search and leave my Father in Prison, the one will be in vain because I know not where she is conveyed, and the other dangerous to his safety, for assuredly Lenon will now seek his death: and in these and such like complaints he spent most part of that night.

Early the next morning coming out of his Chamber, he heard a great tumult in the Village, the occasion whereof was this: Some of Allinus Tenants hearing how unjustly Lenon sought his overthrow, assembled together with intent to entreat the King for his releale, that presently there were 300. met together. The common People, and such as were Idle persons, and ready to attempt, misconceiving them, and bearing a mind desirous of liberty (which they thought they were restrained from by certain strict Laws the King had made) gathered unto them, that contrary to their expectation there was a multitude: The intent of the whole Assembly being asked, they answered, that they meant to deliver Allinus, among whom Ornatus in his disguise thrust himself, using many perswasions to urge them forwards, that they

were ready to run confuſedly to the Court, not regarding danger or diſpleaſure of the King.

One of Allinus friends named Tharſus, ſtanding up among the reſt, craved audience, to whom they all liſtned, whileſt he ſaid as followeth,

I perceive your intent is to releaſe Allinus, wherein you ſhall ſhew your love to him, and do a dæd worthy to be Recorded, for that he hath no in the leaſt deſerved to have ſuch injuſtice miniſtred unto him, therefore be wiſe in this enterpriſe, and conſider againſt whom you bear Armes, againſt a Uſurping and Tyrannical King, who may puniſh this Fact with death, for we undertake to deſtroy thoſe Laws which by him and his Council were Enacted: But follow my advice, and I will ſet you down a courſe whereby you ſhall attain your deſire and be void of danger: Firſt, let us all unanimouſly repair to the Court, and Petition his Majeſty for his enlargement and reſtoration of eſtate; if he will yield to that, then that his cauſe may be tried by the Peers of the Land, and if he deny both, then reſolve to venture your beſt blood in his reſcue.

The multitude hearing Tharſus, in ſign of conſent, generally cryed, A Tharſus, A Tharſus; Tharſus ſhall be our Captain.

Then preſently every one with ſuch Weapons as they had, haſted to the Court, and coming together would not ſeem to enter by force, but with a full conſent yielded to Tharſus directions, who deſired one of the Guard to tell his Majeſty That there was a number of his Subjects gathered together, with no intent of evil, but only to crave a Boon at His Highneſs hands. The King being certified thereof, was much troubled in his mind to know what the thing ſhould be they would demand, and being perſwaded by his Son, would not go out himſelf, but ſent a Knight to demand their requeſt; to whom Tharſus declared the cauſe of his coming and what they demanded. The King being certified thereof, being exceedingly enraged, bad the Knight return this anſwer: That he was not to be controlled by his Subjects, therefore would not fulfil the leaſt of their demands, commanding them immediately to depart every man to their ſeveral habitations, leſt he puniſhed their preſumption with death. The Meſſenger had no ſooner ended his diſcourſe, but preſently the unruly multitude began to ruſh in at the Court Gates, ſome carelеſſly ruinating whatſoeve

soever came next hand, others breaking down Windows, some assailed such as resisted them, and every one bent to do mischief.

The King fearing the Peoples unruly Rebellion would turn to some greater mischief, than could suddenly be prevented, and might also endanger his person, not knowing who had instigated them thereto, with the Queen and Lenon fled, which when Tharsus knew calling to the multitude, he willed them not in any wise to destroy the Kings House, nor attempt any thing else to displease his Majesty, for that the King was departed, and he had set Allinus at liberty: But notwithstanding some bent only to inrich themselves, spoiled the Kings Treasure, and utterly defaced the Court: By this time the night drew nigh, and every one began to withdraw themselves.

Allinus seeing what exceeding mischief this attempt had bred, which was contrary to his thoughts; yet he thought it not best to trust to the Kings mercy, though he was never so innocent, for notwithstanding that he would suppose it was done by his procurement; therefore after Tharsus had willed the multitude to depart so secretly as they could, every one to his house to prevent further danger, and save their lives by keeping themselves unknown, he and Tharsus disguised themselves, and travelled towards Armenia.

Ornatus was by and beheld all this, glad of his Fathers escape, not purposing at all to discover himself until he had found Artesia, in whose search he meant presently to travel; but such confused thoughts whither to direct his steps, did so overwhelm his conceits, that he rested like one metamorphosed, not knowing whether he should seek her by Sea or Land, by Sea he thought his labour would be vain, and if he did offer to seek her at Land, perhaps she might be conveyed to forreign Countries.

At last remembring that he had heard Milo say, that she was rescued from Allinus in the Desart where Cattle fed, he determined to travel thither, though he had but little hope to find her there; and being come thither, sometimes bewailing her absence, accusing his hard fortune, breathing forth most bitter sighs in remembrance of her loss, and renewing the remembrance of their love, he spent some three days in that place, utte.ing his sorrows to the Trees and Birds, for in that place there was none else to hear him; where for a time we will leave him.

The

The Pyrates having, as is before ſaid, taken Arteſia from Allinus, and with her ſuch Wealth as they could find about them, having withal furniſhed themſelves with the ſpoil of ſuch Cattle as fed in thoſe places, returned to their Ship, and with haſte hoiſed Sail.

The night being now paſt, one that was chief amongſt the reſt, named Luprates, went down to view Arteſia, having as yet not ſeen her beauty by reaſon of the night, but now beholding her excellent beauty, ſaid:

Fair Lady, be not diſquieted becauſe you are made Captive to ſuch as delight in ſpoil, for though our minds are bent to all unchriſtianity, yet to your ſelf no wrong ſhall be offered, ſuch vertue hath your beauty imprinted in my heart; and whereas heretofore without mercy I and the reſt of my conſorts, have not regarded the plaints, diſtreſs, nor what wrong we have offered either to Lady or Damzel, yet towards your ſelf my heart is altered and my meaning honeſtly bent, that I aſſure you not only of quiet, and to be void of all wrong by us to be done, but alſo wherein ſoever I may work your will, quiet, eaſe, or deſire, I will moſt willingly imploy my uttermoſt endeavours.

Arteſia looking earneſtly upon him, being endued with an exceeding wit, and thinking it beſt to ſpeak him fair that uſed her ſo kindly, ſaid:

Sir, I know not how to mitigate my grief when it encreaſeth, for how can I be void of care, unleſs I ſhould grow altogether careleſs, being only ſubject to woe, neither is there any ſo unfortunate as my ſelf, having endured ſo many afflictions and croſſes, that I know not how to aſſure my ſelf of any quiet; then give me leave to continue my endleſs plaints, and do not blame me of impatiency, or think I ſuſpect your ſpeeches, or diſtruſt your fidelity, if in ſome ſort I continue my ſorrows; for I have ſo long contined in them, as I can better away with it than mirth, for joy to me is a ſtranger; yet notwithſtanding my heart will harbour ſome quiet, if by your courteſie I may reſt in ſecu ity, and by your means be ſheltered from wrong.

By this time they were arrived at their place of harbour, which was between the hollow of two Rocks, or rather Rockie Iſlands, where their ſhip lay ſafe from Weather, and ſo far under their ſhadow that it could not be ſeen; themſelves conveying

ing thither such wealth as they from time to time got, in hollow Caves of great largeness, where were all things necessary; and having fastned the Ship, the rest of Luprates fellows called him up, who came and brought Artesia into the Cave, where being entred, she was surprized with fear of ever getting from thence.

Some oft he rougher sort liking Artesia, began their rude behaviour towards her, but Luprates stepping unto them, uttered these speeches: My Masters thus long have I lived a Captain amongst you, regarding your good as much as mine own, and have had but an equal share with you of such prizes as we have taken, and rather the least part: Now only in respect of my faith and fidelity, I request to have this Damzel as my prize, the rest of the Wealth take you, in doing which you shall bind me unto you for ever.

One of the rest liking Artesia's beauty as well as he, and of a rude mind, disdaining that he alone should have her in possession, said: Captain, all which you say we confess to be true, neither hath our care been any less than yours, therefore there is no reason why you should claim any peculiar Priviledge above any of us; besides you know we made a Law, and bound our selves to perform the same by Oath, That not any of us should enjoy any thing without the general consent of all; then perform these conditions, and let her belong to us all, or to some of the chiefest of us, and in so doing, none of us shall have any wrong.

Thus they began to contend about Artesia, every one desirous to possess her, that all at last were ready to fall out in a mutiny, till at length they cast Lots for her, and she fell to Luprates, who was very careful of her.

Thus for a time the strife was ended: At length their victuals began to waste, and they thought it high time to see after more, determining to fetch in some as they had done formerly; but then Luprates began to take care into whose custody he should commit Artesia, lest in his absence they should do her wrong: Amongst the rest he chose out one whom he conceived fittest, and to him he committed her, by whose means she rested void of disturbance, though not void of care, that continually tormented her, fearing never to see Ornatus again, or to be released from that place of bondage.

CHAP.

CHAP. XII.

How Ornatus found Arteſia and preſerved her life; and how ſhe was taken from him again by Lenon, and what afterwards befel them.

THe night being come, Luprates with the reſt of his followers went into the Plaines to ſteal Cattle, and by hap lighted upon the place where Ornatus haunted, being directed to him by the ſound of his lamentations. Luprates demanded what he was? I am (quoth he) a moſt miſerable creature, by misfortune driven to all extremity. Then, replied he, thou art for our company, whereupon they departed, conducting him thither.

Ornatus heart preſently began to miſdoubt, that they were the very ſame that had taken Arteſia from Allinus, which cauſed him preſently to ſtudy how to have them apprehended; And remembring that he had heard many complain that their Cattle were often ſtole, he ſuppoſed them to be very Thieves, that with all the haſte he could he ran to the next Village, and raiſing the Townſmen, told them what he had ſeen, who preſently iſſued out, and with ſuch weapons as came next to hand, followed the Pyrates, and ſoon found them, ſetting on them, and immediately took two of them, but the reſt fled, and ſoon attained to harbour.

Early the next morning the Pyrates were conveyed to the Court, who being come before the King, confeſt the manner of their life, and where they lived. Lenon preſently ſuppoſed alſo that they were the very ſame that had taken Arteſia from Allinus, that demanding it of them, they told him there was a very beautiful Lady in the Cave, ſaying her name was Arteſia. Then Lenon without delay, ſtrongly guarded rode to the next Haven, and there got ſhipping, ſteering his courſe by the Pyrates directions to find their Fort.

Ornatus after he had raiſed the people, ſecretly followed the Pyrates unto the place where their Ship lay, and among the reſt entred the ſame, who by reaſon of their haſte and exceeding fear regarded him not, thruſting himſelf only into

that

that danger to see whether Artesia were in their custody, not reckoning how his life might be endangered thereby: But the Pyrates by Luprates directions hasted to the Fort, from thence taking Artesia into the Ship, not daring to stay there, for that they knew some of their fellows were taken, who might by compulsion be constrain'd to reveal the place of their abode.

Ornatus no sooner espied Artesia but he knew her, and his heart leapt within him for joy to see that happy sight, but he durst not speak to her, nor once settle his Eyes upon her to behold her, for fear of being suspected.

Luprates espying him, marvelled how he came among them, asking him who he was, and what he made there? I am Sir, a poor Pilgrim, that against my will by some of this company was constrained to come aboard. Luprates believing he said true, made no further question, but with haste sailed from Phrygia, conveying Artesia into his own Cabbin, using many speeches to comfort her.

They had not sailed many hours, but a contrary Wind began to arise, and the Heavens were darkned with thick Vapours, and such a mighty Tempest arose, that the Ship was by violence driven back, their main mast broken and thrown over board, and all in danger of destruction, had not the Land been near, for the Ship driven by violence of the Weather, ran aground and split in sunder, the Pyrates with great hazard of their lives escaping drowning, Luprates nor none of them once regarding Artesia: But Ornatus seeing in what peril she was, caught hold on her, and getting on a Plank, being very skilful in swimming, got her to Land, and preserved her from drowning.

He was no sooner past danger, but Luprates would have taken her from him; but Ornatus seeing none but himself there, told him since he had forsaken her in extremity, he was not worthy of her, and therefore should not have her. Villain (replied the Pyrate) yield her to me with quiet, or thy life shall not detain her; with that Ornatus caught hold on a board, which he cleft in sunder with his foot, and with the same gave his adversary so sudden and deadly a wound, that the blood issued out at the place till he died. By this time the storm was quite overpast, and he seeing the Lady he loved so weak and feeble, led her by the arm unto a Westie Banck, where the Suns bright beams had full power to dry her garments.

She seeing how civilly and tenderly the stranger regarded her, and with what pains he had preserved her, when all had forsaken her, leaving her to the mercy of the Waves, being willing to shew that she was grateful, said:

Sir, the pains you have taken, and friendship you have shewed to me, deserve more thanks and recompence than I am able to give; therefore I desire you to think that if I were able I would requite the same; but my misfortunes are so exceeding, that they withhold me from doing what I would; only thanks is the small requital I can yield in token of a grateful mind, being by your means at more quiet than many days I have been, though more disquieted than you would judge, but now I rely upon your vertues with hope thereby to be preserved.

Fair Lady, quoth Ornatus, my life shall be spent in your defence; neither will I part from you until I have brought you to the place which you desire, requesting you to make no doubt of my loyalty; I suppose your name is Artesia, because in my Travels I have met a Gentleman of this Country named Ornatus, of whom I learned the truth of many of your misfortunes, who I assure you is in good health. O happy tidings, quoth she, is Ornatus still living and in health, I prithee where?

She had scarce ended these words, but Ornatus espied a Ship even come on shore where theirs was cast away, and most of the men landed, which was the Ship wherein Lenon was; who beheld the other Ship cast away, and the storm being ceased arrived there; from whom Ornatus knew not how to hide himself, nor did Artesia dream of Lenons being in it, but thought it likewise to be some Ship that by violence of the storm was driven to land there.

Presently the men began to spread themselves every way and some of them soon espied Artesia, giving Lenon knowledge thereof, who immediately came towards her, kindly saluting her, but she being exceedingly dismaid with his sight, whom she most mortally hated, for very grief burst into tears, which flowed abundantly from her Eyes.

The Prince marvelling hereat, little thinking how much she hated him, and how unwelcome he was, rather expecting thanks for his pains than reproof, said: My dear Artesia be not now discomfited since there is no further cause of care, I have most diligently laboured to release you from grief ever

since

ſince Allinus by treaſon conveyed you from my cuſtody, taking your abſence in great heavineſs, for that it pinched my heart to think you ſhould fall into ſuch diſtreſs; but now that all theſe misfortunes are paſt, I beſeech you go with me unto the Court, where I will labour to procure your content.

Diſcourteous Prince, quoth ſhe, none but your ſelf is the cauſe of my woe, whoſe ſight torments me more than all the afflictions I ever yet endured; Allinus carried me indeed from the Græn Fortreſs, not by Treaſon but to ſhelter me from diſhonour, which you did intend, otherwiſe you would not have ſuffered me to endure ſuch miſery by my Helliſh Keeper: Can I think you intended my good, when you would by force reſtrain me of my liberty, and force me to that I could not like? Had you left me in Adellena's houſe, then I had not faln into ſuch miſery as I have long endured, nor had Allinus for his vertue been brought to poverty; who being before, my profeſſed enemy, ſeeing my miſery, it ſo mollified his heart, that he pitied me and ſought my liberty, and ſince by cruelty, not by juſtice, you have ſought his overthrow; then I beſeech you leave me here, for I had rather endure the hazard of my misfortune, than live to be tormented with your importunancy.

Lenon was ſo amazed to hear her unkind reply, little thinking he had been ſo much out of her favour, that he could not tell what to ſay; ſometimes thinking to leave her there and utterly to forſake her, but that thought was ſoon extinct by his Affection, or earneſt deſire he had to enjoy her, and once again he ſaid: Why Arteſia do you regard my good will no more, than for my pains to yield me rebukes, and for my love diſdain? That I cauſed you to be carryed from Adellena's houſe, was for that being there you were ſubject to many misfortunes: And if I impriſoned Allinus, it was for that I ſuppoſed him your Enemy, and feared he would have done you wrong; ſo that whatſoever I did with intent of good, you repay me with diſlike, and convert all my doings to the worſt meaning, wherein you ſhew your ſelf too cruel, that will not yield me the leaſt favour for my conſtant love: Dear Lady be not ſo hard hearted. Yet notwithſtanding his faire promiſes, vows and proteſtations, ſhe would not yield to go with him, but deſired rather that he would leave her there. Lenon

entreated her if not for his ſake, yet to go for her own ſafety; whereupon he commanded his Servants to place her in a Litter, and when ſhe perceived ſhe muſt needs go, ſhe called to Ornatus ſaying: God Palmer go along with me, for that the kindneſs you have ſhewed in preſerving my life, I may yield you ſome recompence: And, quoth ſhe to Lenon, I requeſt nothing of you for my own ſelf, but for this ſtrange Pilgrim, who caught me out of the Water and ſaved my life, and do not for his good will to me, uſe him as you did my dear Silvia, whom you baniſhed becauſe ſhe preſerved my life from my unkind Uncle: with that ſhe wept exceedingly. Lenon asked Ornatus what he was, I am, quoth he, a Pilgrim, who was forced to come aboard the Pyrates ſhip, and (amongſt the reſt) was ready to periſh, but that by the divine providence, I was ordained to preſerve that vertuous Gentlewomans life. For that very deed (quoth Lenon) I will reward you moſt liberally: therefore go along with us. And ſo they all together departed to the Court.

Lenon preſently cauſed Arteſia to be lodged in a moſt ſumptuous pallace in the Court, appointing divers Damzels to attend her thinking by that means to win her conſent to love him: but all proved vain, his care was caſt away, his coſt to little effect, and his kindneſs unregarded. For Arteſia was ſo conſtant to Ornatus, that ſhe hated Lenon: for her heart was totally imployed to wiſh his good and Lenons ill: For ſhe determined not to love him, though ſhe was aſſured of Ornatus death. Thus ſhe ſpent her time in continual care and ſadneſs, ſhewing no ſign of joy, nor ſhadow of comfort, but even as one that regarded no reſt or took felicity in any thing, that Lenon both admired the ſame, and laboured by many means to alter that humour: But the more he endeavoured to pleaſe her, the more ſhe was diſpleaſed, and diſcontented at his kindneſs, than any thing elſe. In this ſort ſhe continued many days, without the leaſt ſhew of alteration.

Ornatus all this while remaing in the Court, making the cauſe of his ſtay to receive Lenons promiſed reward; whereas indeed he ſtayed to ſee what would become of Arteſia, or by what means to get her from thence. To effect which, he ſaw no poſſible means, nor could in many days come to ſee Arteſia, which filled his heart with grief; only comforting him-

ſelf with remembring her conſtant loyalty. And one day, being by himſelf alone, he entred into theſe cogitations.

Ornatus, thou haſt remained many dayes in this place, kept from thy love, and ſought no means to ſet thy heart at reſt, or ſet her at libertie. Doſt thou make no more account of her love, than to attempt nothing to attain the ſame? Or are thy ſpirits of no more courage, that they will do nothing, thy wit ſo ſhallow that thou canſt devile no ſtratagem, or thy mind ſo cowardly, that thou dareſt not revenge the wrong Lenon hath done thee? What though he be a Prince and Heir of this Land? is not both he and his Father hated for Uſurpation? Hath he not unjuſtly ſought the ruine of thy Friends. Can Artesia think that either valour or vertue reſteth in thee, when ſhe ſhall hear how near thou art to her foe, and dareſt not touch him? Will ſhe not eſteem thee a Coward, and unworthy to enjoy her love, Nay, when ſhe knows this, will ſhe not alter her love? Why ſhouldſt thou not ſeek thy own content? Thou art every way as good as he born, though he now bears rule in the Land: I have heard my Father often ſay, that his Father was but a Captain in the laſt Kings reign, till Traytor like, he murthered his Soveraign, and aſſumed the Title of the Crown; Then revive thy Spirits, ſeem not to be diſmaied with any danger, fear not misfortune, but ſeek to releaſe thy love, and venture thy life therein, for living thus thou maieſt be deprived of her, for Lenon by foul or fair means will overcome her, and then thou maieſt repent this delay; the King is now ſick, and if he die, Lenon will reign, who then will do what he pleaſeth, then take an opportunity before it is loſt.

Having ended this meditation, he began to ſtudy how to accompliſh his deſire, which he found very difficult; immediately whereupon the Prince entred the Court, before whom he ſtood ſo oppoſite that he could not chooſe but ſee him, remembring how earneſtly Artesia had entreated him on the Pilgrims behalf, he thought that he might be a means to win her love for him, that calling him to him he ſaid: Pilgrim, blame me not for forgetting my promiſe made to thee, which I have not neglected for want of good will, but by reaſon of thouſands of cares that daily torment me, only procured by her unkindneſs; but if thou wilt undertake in my behalf to ſolicite her to yield my humble ſuit, I will promote thee to high Dignity;

ty: therefore I pray thee give conſent to follow my counſel herein.

Ornatus was very willing to be employed in this buſineſs, which fell out according to his hearts deſire, and therefore made this anſwer: My noble Lord, for that I perceive your intent is vertuous, I will be ready to follow your directions, and do you any ſervice I can; wherein I know not whether I ſhall prove fortunate or no, but I aſſure you to deal very effectually with her in that which I ſhall undertake. Lenon was as glad as he, that he had yielded to promiſe that which he thought never to perform, and therefore gave command preſently, that none but the Pilgrim ſhould have her in their cuſtody. Arteſia marvelled that her Keepers were changed, miſdoubting ſome intent of hard uſage; but when ſhe ſaw ſhe was committed to the Pilgrim, her heart was ſomewhat comforted.

CHAP. XIII.

How Ornatus having the cuſtody of Arteſia, diſcovered himſelf: How Allinus and Tharſus arrived in Armenia, and got the King to ſend Ambaſſadors into Phrygia.

Soon as Ornatus was entred the chamber, he eſpied Arteſia ſitting in a dark corner, lewailing her misfortune, her golden treſſes hanging carelеſly down, leaning her arm upon a Chair, and her cheek upon the back of her hand: But when he beheld her ſitting in this diſcomfortable ſort, his heart was ready to melt with remorſe, that breathing forth a bitter ſigh, he ſaid:

Moſt vertuous Lady, I beſeech you pardon my boldneſs in preſuming to interrupt your quiet: The Prince hath appointed me to be your attendant, therefore I beſeech you notwithſtanding I am his ſubſtitute, command me in any dutiful ſort, and I will moſt willingly imploy my uttermoſt endeavours to do you good. Then raiſing her ſelf from off the ground, ſhe ſaid: Pilgrim, I thank you for your kind proffer, and am glad you are my Keeper for two cauſes, one for that I think your vertues will not ſuffer to ſee me injured, the other, for that I would hear out your diſcourſe of my dear friend Ornatus, which I was hindred from by Lenons ſudden finding me.

Lady,

Lady, said he, you shall be assured of the one, and hear more of the other, if first you will vouchsafe without offence to hear my speech, and suffer me to execute the charge Lenon hath given me. What is it, quoth Artesia, I will not be offended? The Prince, replied he, hath made his love known to me, and with what constancy it is grounded, commanding and entreating me in his behalf to become an humble suiter unto you; he telleth me that still you use him urgently, without cause, reason, or consideration, therefore I desire you because he is so constant a Prince, and vertuously given, yield to his love, or give me satisfaction why you cannot condescend to his request, his love being unfeigned.

Pilgrim, quoth she, for that my mind perswadeth me you in wisdom will conceive of reason, and will be faithful to conceal that which I shall disclose, I answer you thus: First, admit Lenon did love me, yet by his usage I find the contrary, I cannot fancy him, for that I have already plighted my faith to another more worthy than he, which is that worthy and deserving Gentleman Ornatus, who likewise equalleth me in affection, and therefore I should dishonour my name, break my faith, and reap perpetual infamy, if I should shew my self so unconstant: These I think are reasons sufficient to a reasonable creature.

Your reasons, quoth he, are great, and the cause such as can no way be violated; but now you are subject to his mercy, and he may inforce you to that which you are most unwilling to have done; then what remedy have you but rather to yield, than endure such extremity as he may use? Then, quoth she, I can preserve my life no longer from his Lust, Death shall rid me from his power, which I will execute upon my self, rather than condescend to yield him so much an outward shew of favour, therefore I pray you use no more words tending to the breach of my Faith and furtherance of his love; for knew you but how hateful his name is to me, and how odious his doting love is in my hearing, you would desist; for I am resolved never to love none but Ornatus.

Hearing these words he was so ravished, that he had much ado to refrain from discovering himself, uttering these speeches; How happy is that Gentleman by attaining the love of so constant and vertuous a Lady? What comfort may these

theſe pleaſing words bring to his heart? His reward now is greater than his pain, his pleaſure more than ever his ſorrow could be, and his gains a thouſand times beyond his loſs: Why ſhould I then conceal the truth of his ſafety from you? whereupon he ſaid: Behold dear Lady your faithful friend, with that diſcovering himſelf, ſhe perfectly knew him, being amazed at his ſight, both ſaluting each other with great joy, inſomuch that they were loth to part, but fear to be eſpied compelled them, taking ſuch exceeding comfort in each others preſence, as not to be expreſt; withal uſing many kindneſſes which had paſt between them formerly, he ſometimes embracing her, and ſhe again with a ſweet kiſs welcoming him, being ſo kind and hearty, as would ask a skilful Pen to decipher: But at laſt having ſomewhat recreated themſelves, and with ſudden joy banished ſome part of their care, thought it time now how to ſtudy, to procure their future happineſs, leſt the ſame might again be croſt by the Prince, who by that expected to hear from his Meſſenger, therefore Ornatus ſaid thus:

My moſt dear and kind Artesia, by whoſe love my life is ſaved, I am not able to expreſs the joy my heart feeleth at this our happy meeting, being very much grieved to hear of the ſorrows you have undergone through my overſight, but to prevent them hereafter, I will ſtudy how to convey you out of Lenon's cuſtody, who will leave no means unaccompliſhed to attain his deſire; therefore in this extremity, if you will be contented to eſteem me as your friend, and follow my directions I will about to purchaſe your freedom.

Deareſt friend, ſaid ſhe, I have dedicated my ſelf wholly to your diſpoſition, and make my ſelf only yours, both in heart, body, and mind, that whatſoever you would with your ſelf, you do to me, and whatſoever pleaſeth you cannot diſpleaſe me, I eſteem my ſelf as your ſelf, committing all things to your wiſdom, and reſt to be ruled, counſelled and ordered by you in whatſoever you ſhall think convenient, and will do any thing you ſhall counſel me unto, both for our eſcape and otherwiſe, accounting my wills yours, and yours mine, and your content my quiet; as for the Princes love, it is hateful to me and injurious to you, therefore work what means you will to free me and revenge your ſelf, for my mind is ready to yield to any thing you ſhall approve of.

I most humbly thank you, quoth he, and first I think it convenient to procure a good liking with him, which to accomplish, at his next coming shew more favour to him than heretofore you have done, which when he perceiveth, he will not only credit me, but be hereafter ruled by me, and in all things follow my counsel: This performed on your part, refer the same to me.

My dearest Joy, quoth she, I will do this at thy request, otherwise I would never have consented to it, and shall desire the Gods to deliver us from his power, that we may enjoy each others love: these speeches ended, they parted with a sweet kiss, she sighing and he weeping.

Not long after Lenon came to Ornatus, to know whether he had done as he promised in his behalf, whereupon he made this answer:

My Lord, I have used many perswasions to her, which in some sort hath prevailed, but I doubt not hereafter by further conference to win her full consent, if your Honour will be pleased to be directed by me, and not with rashness mar all; therefore go in now unto her, but not too rashly, and see if she be not altered.

Lenon then embraced him in his arms, saying: Thou bringest me tidings of exceeding comfort, for which I will reward thee most bountifully, with that he gave him a Purse of Gold, which he received, thinking that would be a means to further him, and hinder the giver.

Lenon entring into Artesia's Chamber, uttered many kind speeches unto her, whom she used with more kindness than ever she had done before, which filled his heart with exceeding joy, and made him according to the Pilgrims directions, more careful of his behaviour, lest by any boldness he might offend her, and so having past some small time with her, he departed.

Now was Ornatus studying how to release Artesia, to further which it thus fell out.

Allinus and Tharsus, as is before said, gat shipping for Armenia, & arrived there with safety: First directing their course to the Kings Palace, where Allinus was most honourably entertained, being somewhat allied to him, to whom he declared the cause of his exile, & the injury done to him by Thæon King of Phrygia.

Turbulus King of Armenia, comforted him all that he could, bidding him requeſt any thing at his hands and he would grant it him.

Allinus alleadging many things to perſwade Turbulus to yield thereto, requeſted him to ſend Ambaſſadors to Phrygia, to requeſt performance of certain Articles, or elſe to give him open defiance for War, the Articles were theſe.

THat Allinus ſhould be reſtored to his Lands, and the Damage and loſs he had ſuſtained ſhould be repaid to the full: That his Wife ſhould be recalled from baniſhment, and that he ſhould yield up Arteſia to Allinus, if ſhe would be in his cuſtody, and that the King and Lenon ſhould be ſworn to perform all this.

Turbulus was eaſily won, and therefore preſently ſent four of his Noble men as Ambaſſadors, to requeſt the performance of certain conditions; who when they were landed in Phrygia, and news thereof was brought to the Court, Thæon himſelf being ſomewhat ſickly, ſent Lenon to meet them and give them entertainment, who was loth to depart from his Ladies preſence, but aſſuring himſelf of the Pilgrims faith, he committed her wholly to his cuſtody.

The Kings Son having met the Armenian Ambaſſadors brought them to the Palace, where they were honourably entertained; and having delivered their Ambaſſage, Thæon told them they ſhould receive anſwer within two days. Lenon hearing the Articles, counſelled his father not to yield to perform any ſuch conditions, but rather to ſend defiance; for (quoth he) your Majeſty is as abſolute a King of Phrygia as he is of Armenia; then what diſhonour were it for you to be at his command, and ſeem to be afraid of his threats: To bind your ſelf to this, were to become his ſubject. The King being over-ruled by his perſwaſion, returned the Ambaſſadors this anſwer:

That he meant not to perform the leaſt of thoſe Articles they demanded, nor feared the threats of war, for that he was able to deal with a mightier Foe than he; uſing many other words, and ſome of reproach: ſo that the Armenians denounced open War and departed preſently.

CHAP.

CHAP. XIV.

How Ornatus staying too late in Artesia's Chamber, was accused by Lenon's servants, whom he slew. How Allinus with a Band of Armenians landed in Phrygia: And how Ornatus was imprisoned.

THæon knew that the King of Armenia would perform his word, and therefore gave Lenon charge to muster up men throughout the whole Land: committing the chief charge of the Army, and ordering of these affairs unto him: who more hardy, bold than wise, undertook all, and in short space had gathered an exceeding great Army, and furnished certain Ships, to meet with the Armenians by Sea; If it might be possible, to vanquish them before they should land.

These troubles filled the Commons hearts with grief, and their mouths with murmurings; for they understanding that the King of Armenia did offer War to Phrygia, in the behalf of Allinus that was generally beloved; there was few of those that were prest to those Wars, but came unwillingly, or rather by constraint, being more ready to turn their sworn points against Thæon, than against Allinus.

Ornatus likewise hearing of these Wars, by his wisdom found out the opinion of the multitude, and with what unwillingness they came to the Wars: And being in some sort assured thereof, he came to the Camp, and amongst all the rest of his familiars, espyed Phylastes, who always loved him most dearly, him he knew to be of a most faithful and constant resolution in performing his promise, and was by Lenon appointed one of the chiefest Leaders. Ornatus finding him somewhat remote from the Camp, came to him, and after salutation, said: Sir Phylastes, I am sent unto you by a dear friend of yours, named Ornatus, who trusteth so much in your vertues, that he is willing to put his life into your hands, which you shall hazard in denying him one small favour, which with safety you may grant: first therefore I request but your promise for your warrant; and then I will declare what I have in charge.

My Friend (quoth Phylaſtes) thou telleſt me newes of wonder, when thou ſayeſt thou comeſt from Ornatus, whom I fear is long ſince dead, but if thou knoweſt the contrary, and canſt reſolve me thereof, I promiſe and ſwear to perform whatſoever thou ſhalt demand: for I am ſure Ornatus knoweth that I love him, nor maketh any doubt thereof: which if he do, he injureth that love and friendſhip which hath paſt betweæn us.

Then kind Sir (quoth he) Ornatus is not dead but in ſafety, and I am that Ornatus, who notwithſtading my ſpæch, make no doubt of your love.

Phylaſtes beholding his countenance, knew him well, and for joy caught him in his armes: My dear friend Ornatus (quoth he) I am glad of your ſafety, and let me be accurſed, if I do not any thing you ſhall command.

I thank you (quoth Ornatus.) To enter into the tedious diſcourſe of our afflictions, would take up too much time; but in few words, I will tell you all, I loved Arteſia long, but found no hope nor means to attain my love; which made me diſguiſe my ſelf into womans apparel, naming my ſelf Silvia, and was unfortunately entertained by Arbaſtus, whoſe death I found to be acted by Floretus: who falling in love with me, told me, for my ſake he would poyſon Arteſia at the Lodge, whither he conveyed her. I fearing to have her taken from me, and having won her love, told her his intent, and conveyed her to Adellena's houſe: then Floretus and Lenon, came thither, demanding her of me: whom I told I had poyſoned according to his counſel: then was I carried before the King, and baniſhed into Natolia: from whence returning in this diſguiſe, I obtained the cuſtody of Arteſia, the manner I will tell you at more leiſure. Now my dear Phylaſtes, my deſire is to change my place with you; you to have the cuſtody of Arteſia in my Palmers weeds, and I to march in the field in your Armour: which if you grant, you ſhall bind me unto you for ever.

Philaſtes yielded to his requeſt: and ſo for that time they parted, appointing to mæt the next day.

Ornatus being come to Arteſia, told her where he had bæn, and what he intended; which made Arteſia ſad, diſſwading him from his purpoſe in this ſort: My dear Love, what næd you venture your perſon in the dangers that are inci-

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dent to War; Will you leave me here in doubt, and not rather stay with me to my comfort? There are enough besides, and too many in the field, and Phylastes is able to execute his own place. Then I beseech you, do not leave me in discomfort: for how can I be void of care, when I shall think you are amongst so many enemies ready to be slaughtered? My dear Love (quoth he) that which I shall do, shall be without any hazard at all; but shall procure both our contents: Then I beseech you remit this care for my safety, for I will preserve my self from danger for your sake. Besides Phylastes vertue is such, as you need not once so much as think amiss of him, who I know would venture his life for my sake. Besides, my honour urgeth me, revenge of the injuries done to your self and me, and my Fathers safety, are reasons sufficient to perswade your consent: besides many other causes alike forcible, too tedious to recite. Then I beseech you deny me not; For when it shall be known that my Father was in arms in the field, and I in this place regardless to aid him, it will turn to my great dishonour; and those that before did esteem well of me, will then begin to hate me: then let not your doubt and true love to me hinder my determination, for on mine honour, your safety and my Fathers life dependeth.

Artesia seeing she could by no means disswade him, thought not to let him depart so suddenly; but clasping her tender arms about his neck, a thousand times kist his lips, whilest with abundance of tears she bedewed his manly Cheeks. Ornatus took great sorrow at her heaviness, and delight at her embracing, that the contrarieties of his conceits were exceeding; pleasure it self being more pleasant intermingled with care, and care a pleasure to be endued with such delight, Artesia was loth to let Ornatus depart that night, for that she feared he would be in danger the next day, and he as unwilling to leave her in sorrow: she on the one side solacing her self in his company, he by her kindness making him to forget to depart, that before they were aware night was come, and well spent, and Ornatus then bethinking himself, thought it was too late to depart. And Artesia hearing him make a motion to be gone, desired him to stay; and yet my dear Ornatus (quoth she) do not endanger your self for my sake, for should Lenons servants find you here, it might,

might rebound to your great diſquiet. Ornatus likewiſe well conſidering the inconvenience, took his leave of her, and left her ſhedding abundance of tears, being gone, found the ſervants awake, and watching his coming out, one of them ſaying: Pilgrim, what maketh thee ſo ſawcy as to court my Maſters Love? Is this a fit time of the night to be in her Chamber? My Lord ſhall underſtand your behaviour, and what familiarity there is betwixt you: we take you to be ſome counterfeit, elſe would not ſuch behaviour paſs betwixt you as we have beheld; therefore here ſhall you ſtay, until we give him notice of your doings and diſloyalty: with that they lockt faſt the door, not ſuffering him to go out or in: Ornatus by that perceived that they had ſæn the kindneſs between him and Arteſia, which he knew if Lenon ſhould underſtand, he would find out what he was: theſe thoughts troubled his heart exceedingly, that he was aſſured, unleſs he could be rid of them, there was no means to eſcape death, if Lenon ſhould know him. With theſe ſtudies he ſate a good while ſilent, till he perceived them to incline to ſleep, and caſting his eye aſide, eſpied a Bill hanging upon the wall, to which he ſtole ſecretly, and taking hold of the ſame, he drew towards them, entring into theſe meditations. And ſhall I now commit murther, and endanger my ſoul by ſo hainous a ſin? What will Arteſia ſay when ſhe hears thou art ſo bloodily bent, and that thou art ſo hard hearted as to ſhed thine own Countrymens blood? Ornatus, be well adviſed before thou do this deed, and bethink of ſome other means to avoid the danger thou art ready to fall into. Seek other means Ornatus; yea, but what other means haſt thou? None at all. Doſt thou not ſee how they have betrayed thee, and made thee priſoner? Why, what needeſt thou make a queſtion to ſave thy ſelf, and by their deaths preſerve thine own life, which if thou permitteſt them to live, will be in jeopardy, but they being removed thou art ſecure. With that, lifting up his arms with more than wonted force, he ſmote the one on the head, and beat out his brains, wherewith the other began to awake; but in his awaking, he ſtroke him ſo full on the breaſt, that his Bill pierced his heart, and he lay ſprawling in his gore. This done, Ornatus found a Vault, and into the ſame he conveyed their dead bodies, purpoſing never to

reveal

reveal what he had done: then returning, he bethought himself of the Keyes, which he had thrown into the Vault with their bodies, devising how to get out without suspicion of the deed he had done; but he was enforced to take the Bill, and by main force wring asunder the Locks.

His mind being exceedingly affrighted with these cares, he entred into Artesia's Chamber, to see whether he had disquieted her with the noise, or no: her he found in bed, and fast asleep, with the light still burning by her bed side, her breast uncovered down to her waste, and nothing to shrowd her from his perfect view, but the single sheet, that lay carelessly cast over her tender body; her arms cast to either side of the bed, and her head leaning on the side, with so sweet an aspect, as would have ravished a thousand beholders.

Ornatus heart was so revived to behold this sweet sight, that the remembrance thereof had banished all remembrance of his troubles past, and affected his heart with incomparable delight, that he stood like one amazed to behold her sweet beauties, and to take a surfeiting view of those her perfections so amiably laid forth. Artesia suddenly awaking, blusht to see him so nigh, yet therewith more comforted than dismayed, she caught the cloaths and covered her self, whilest he folding his hand in hers, desired pardon for his boldness: but she viewed him well, beheld his pale and gastly countenance, which drave her into fear, and raising her self upright in her bed, caught him in her arms, asking what ailed him to look so pale: My dear Artesia (quoth he) since I parted from you, I have endured great danger, and past through a hell of calamities which now I fear not; with that he let his head fall into her sweet lo-some, and there made the period of his speech, feeling her tender heart pant with the motions of her troubled spirit: in which place he rested it a good while, whilest she with her soft hand curled his hair, and with sweet kisses mollified his lips; using many other familiarities and sweet favours, proceeding from the depth of kind love; wherewith Ornatus was so ravished, that he not only took heavenly comfort therein, but also desired a further content and possession of her love, which he never before asked, nor thought she would grant; but being heartned by the assurance of her love, he used a more familiar behaviour, which she permitted. But at last growing more

bold

hold than ſhe thought conuenient for her modeſty to permit, with a kind and lowly behauiour, ſhe both blamed and hindred him: But the motions of affection ſo far preuailed with them both, that he deſired, and ſhe inwardly yielded, though outwardly ſhe refuſed. But his behauiour, her own loue, the preſent occaſion, ſo fit opportunity, their hearts vnity, and other ſweet inticements ſo far preuailed, that ſhe yielded up her vnſpotted body, and pure chaſtity to his poſſeſſion, giuing up the intereſt of her heart, loue, and body, to him that purſued the poſſeſſion of thoſe riches with earneſtneſs. Sometimes bluſhing, ſometimes ſhrieking, and yet yielding; denying, and yet granting, willing and vnwilling: yet at laſt, ſhe gaue that ſhe could not recall, and let him poſſeſs her ſpotleſs Virginity. Which being paſt, her heart panted with the motion, and ſhe felt her ſences ſad; a little repenting, yet not altogether ſorry; ſighing for ſadneſs, and yet not ſad at all.

Whileſt he bathed himſelf in that Haven of bliſs, paſſing the reſt of that night in ſuch vnſpeakable pleaſure, as cannot be deciphered. Early the nert morning he aroſe, taking his farewel with ſuch a ſweet adiue, leaving Arteſia ſad for ſorrow, and lamenting his abſence; but yet with earneſt and hearty prayers inuocating his happy ſucceſs, bathing her heart with luke-warm tears; thinking ſhe had been too prodigal of her fauours to him, and yet eſteeming him worthy of a thouſand times greater gifts, if ſhe had it in her poſſeſſion; with repentance reioycing, though deeming her ſelf metamorphoſed, and other than ſhe was wont to be; being glad ſhe had no company to converſe withal, leſt her guilt ſhould make her bluſh, and ſo bewray her fault. And when Phœbus began to lighten the Chamber with his ſplendor, ſhe hid her ſelf within the bed, as if the day light had accuſed her of that ſhe had done in the dark.

Ornatus being come to the Camp, found out Phylaſtes, and brought him to Arteſia's Lodging, by the way inſtructing him how to order his buſineſs when Lenon ſhould come. Where being entred, Phylaſtes having ſaluted Arteſia, and a while conuerſt about their affairs, they changed their habits: Ornatus with many a ſorrowful ſigh, taking his leaue of her, while his heart bled warm drops of blood.

Ornatus

Ornatus having taken leave of Artesia, went to the Camp; where he ordered his affairs so discreetly, that he was taken by all to be Phylastes. News came that the Armenians were landed, and had brought their forces within a days march of Thæons Camp: then the King assembled all the chief Leaders together, to appoint every man his charge, and consult what to do.

Ornatus in Phylastes stead, had under his charge four thousand men, whom by his own seeking, he was appointed to convey into a Wood, that stood fitly to offend the Enemy; and the rest appointed to other places, that seemed for most advantage.

Ornatus having his Souldiers alone, thought it time to execute what he intended; and therefore called to him such as were Captains and chief under him, uttering these speeches:

Fellow Souldiers, I would willingly utter my mind, which is troubled in some sort with the remembrance of the injuries Allinus hath causelessly endured, against whom now we address our selves to fight; wherein, in my mind, we deal unjustly: for he was never Traytor to his Country, nor now cometh to disturb the Land with oppression, but only to claim his own inheritance and liberty, which our selves do permit: therefore I think it best before we draw our Weapons, to consider against whom we draw them, and whom we offend; one that loveth us, his Country, and people, and would not willingly shed a drop of our blood.

Now if I could find a remedy for all this, which standeth with equity, would you follow my directions? With that, they all at once said, they would be ruled by him. Then he said, Thæon that is now our King, destroyed all the late Kings Family, and such as were in any degree near unto him in blood; the last of whom is Allinus, whose utter ruine he now seeketh, not by justice, but that neither he nor any of his Progeny should hinder his succession: therefore if you would follow my counsel, when the Armies are met, let us not offer to offend the Armenians, but keep our selves from fight, until Lenon affrighted therewith, and fearing the people revolt, will peradventure yield to perform the Articles the Armenians demand: and by this means we shall restore Allinus to his right, save the effusion of blood, and yet not wrong our Reputation. The people hearing his speech generally gave their consent: crying Phylastes, Phylastes. With

that Ornatus beſtowed the gold among them that Lenon had before given him, which prevailed with the multitude exceedingly.

Ornatus having effected this according to his deſire, went to the Armenian Camp, deſiring to ſpeak with Allinus their General, to whom he declared what he intended in his behalf, not diſcovering himſelf to any other than Phylaſtes, for which Allinus yielded him hearty thanks.

Whileſt Ornatus was abſent, a Captain named Ortonus, drawn by deſire of reward, and above the reſt favouring Lenons party, ſtole from the Camp, and coming to the Prince, told him what he had heard; which when Lenon underſtood, he thought it not beſt to ſend for him by command, but among the reſt to ſummon him to Council, and to that effect ſent a Herald. Ornatus being returned had knowledge of the general Aſſembly and willingly went, little ſuſpecting what Lenon intended, and being entred the Camp, he was in the preſence of Lenon and all the Nobles, arreſted by a Herald for High Treaſon. Ornatus then thought his deſign was diſcovered, demanding what they could lay to his Charge: and thereupon Ornatus before them all declared what he had done, which he could not deny; upon which acculation he was ſent to the Court and impriſoned.

CHAP. XV.

How Ornatus was delivered out of Priſon, and carried Arteſia from the Court: How in a ſingle Duel he overcame Lenon, and cauſed Theons flight: And how Arteſia fled to Adellena's houſe.

THe news of Ornatus impriſonment was ſoon blazed throughout the whole Camp, Court, and Country, which at laſt came to Arteſia's hearing, who with extream lamentations bewailed his misfortune: But Phylaſtes coming unto her, comforted her all that he could, promiſing to ſet Ornatus at liberty, if, quoth he, at Lenons next coming you will requeſt his Signet for your ſafety and deliverance.

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The next day the Armies were to meet, therefore that night Lenon visited Artesia, and finding her very sad, demanded the cause thereof. My Lord, said she, how can I be otherwise than sad, when I am ready every hour to fall into more misery, not knowing whether your life may be endangered by these Wars, and I subject to more misfortune? therefore in sign you love me, grant me your Signet to be my warrant and Priviledge against any injury that may be offered me; with that she kist him, which she had never before done, not drawn by any good will, but with desire to help Ornatus. Lenons heart was so overcame, that presently he gave her the same, staying some time in her company to entreat her favourable opinion of him. He was no sooner gone, but Phylastes taking the King of Artesia, went unto the place where Ornatus was, and coming to the Gaoler, told him he must deliver up Phylastes to his custody, shewing him the Princes Signet as his warrant.

The Goaler seeing the same, and knowing that the Pilgrim was in great trust with Lenon, made no doubt, but presently delivered Ornatus to him, both departing to Artesia, who seeing her beloved so fortunately delivered, shed tears of joy for his escape.

After salutations in the kindest sort past, Ornatus declared what he intended, and how he was betraied by Ortonus. Phylastes then counselled Ornatus that night to convey Artesia from thence unto some place of better security, who sometime thought to carry her to Adellena's house, but he feared Lenon would mistrust that place: At last he concluded to convey her to her Fathers Castle, which was still kept for her use by some of Arbastus Servants: Both Artesia and Phylastes liked this well, therefore leaving the Court, they departed thither; but she being not wonted to travel, could hardly hold out, but by their help they arrived there about midnight, and knocking awaked the Porter, who loking over the Battlements, demanded who was there at that unseasonable time? My friend, quoth Ornatus, it is Artesia, that cometh in time of her most need for harbour in this place. The Porter viewing her well by the bright light of Cinthia, knew her, and so opened the Gate.

Ornatus was glad of this happy escape, but yet exceeding sad that he could not assist his Father against Lenon, but that he

muſt by force be abſent from his reſcue, ſaying, O that I were but preſent to aid my Father againſt his enemy. Arteſia hearing his ſpæches, ſaid: Good Ornatus, do not again hazard your perſon as you lately did, for had not Fortune and Phylaſtes wiſdom aſſiſted us, both your life and with it mine, had bæn caſt away. My dear Lady, quoth he, that misfortune hath taught me wiſdom, and therefore I beſæch you let me once again go to aid my Father, which I will now do without danger, for that I will make none privy to what I intend, nor attempt more than I am able to perform. Arteſia ſæing how fully he was bent to go, preferred his will before her own deſire, knowing it her duty not to contradict, but to counſel him, and therefore ſaid:

Dear Ornatus, my duty binds me to conſent, but my love willeth me to deny, fear of miſhap maketh me unwilling for fear your perſon ſhould be endangered, therefore pray take Phylaſtes along with you, and leave me to the cuſtody of my Servants, of whole fidelity I am aſſured of.

Ornatus hearing theſe ſpæches to proceed from her tender heart, deſired her to be contented, telling her Phylaſtes ſhould go with him, whereupon they both armed themſelves, and rideing towards the Camp they beheld the Armies joyned together in cruel conflict, which cauſed them to ſtand a while looking on them, to ſæ which would obtain victory; and in the end they beheld the Armenians to retire, and Thæon and Lenon in the midſt of them, making an exceeding ſlaughter: This ſet Ornatus heart on fire, that ruſhing in amongſt the thickeſt of his Country men, not ſpilling one drop of their blood, he came to Lenon, after whom Phylaſtes followed, The Souldiers ſæing theſe two Knights offend none, marvelled what they ſhould be.

By this time Ornatus was come to the place where Lenon was, who even juſt at that time had found Allinus, betwæn whom many wounds and ſharp blows were given; but Allinus had the worſt by reaſon of his age. Ornatus knowing his Father by his Armour, ſtept betwæn them with his Sword drawn, ſaying: Stay thy hand, and let age go free; come if thou dareſt and cope with me, who am come to challenge thee before both the Armies, therefore as thou art a Kings Son, a Knight, and honoureſt Armes, give order by a Herald to ſtay the fury of

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the Battle, till thou and I have tried our valours, otherwise this Knight and I have vowed to haunt thee from place to place to work thy downfall.

Lenon hearing his Challenge, said: If thou art a Knight and a Gentleman as I am, and canst shew wherein I have wronged thee, I will answer thee, otherwise know that I do scorn thee, although I know my self of sufficient strength to abate thy haughty presumption, were it never so great: With that two Heralds were sent from either General to part the Souldiers; which being done, Ornatus before the whole Assembly said:

Lenon, First, I say I am a Gentleman as absolute and as good as thy self; Prince I am none, neither art thou but by Usurpation: I come as Artesia's Champion, to tax thee of disloyalty; I challenge thee for doing injustice against Allinus; I challenge thee as a conspirator of Arbastus death; I challenge thee for the heavy Taxes laid upon the free Subjects of the Land; and lastly for detaining Ornatus a Prisoner: Therefore if thou darest answer me, I am here ready for thee; if not I will declare thee a Coward, and unworthy to handle Weapons.

I value not a strangers accusation, quoth Lenon, and being judge my self, will not by thee be adjudged; but for thy proud Challenge I will answer it, as little regarding what thou canst do: whereupon they assailed each other with their Swords drawn, continuing a terrible fight for the space of half an hour. Ornatus calling to remembrance the injuries he had received, and that Lenon and none else could dispossess him of Artesia's love, and many other wrongs he had done him and his Parents, thought now to revenge them all, and dispossess Thæon of the Crown, that Ornatus smote his adversary such a violent blow where his Armour was broken, that Lenon fell senseless upon his Horse.

Thæon perceiving this, came rushing in with his Guard to save his Sons life, which had he not done, Ornatus had severed his head from his body; whereupon both the Armies joyned Battle again, the Armenians with fresh courage assailing their enemies, whose hearts began to fail, seeing Lenon so near death, which made such a confusion amongst them, that they were ready to flie or yield to Allinus, rather than fight it out,

out, that on a ſudden the Armenians had ſlain an infinite number of them, and all the earth was dyed into a purple colour with their blood.

Ornatus was vexed to ſee his Countrymen ſo ſlaughtered, that he intreated Phylaſtes to perſwade the Souldiers to give over, riding between the two Armies with a Herald, waving his Sword above his head, deſiring them to ſtay their fury for a little ſpace: Long it was before they would deſiſt; but at length by the ſound of the Drums and Trumpets, having called back the Armenians, Ornatus placing himſelf in the midſt of his Countreymen, that a number migh hear him, ſaid:

Renowned People of Phrygia, hear my ſpæch that am tormented to ſee ſo much of our blood ſhed, the effuſion whereof I ſeek by all means to ſtop, having as you ſee for the love I bear you, not lifted up my hand againſt any of you ſave only Lenon; the cauſes that urged me to challenge him is the manifeſt wrong he and his Father hath done to the Country and all the Nobility, for the true teſtimony whereof, let every one inwardly examine his own Conſcience, and they will not deny my words, but find themſelves exceedingly grieved with his oppreſſion: Do you not ſee what deſtruction he hath wrought upon this Land? Are not almoſt all the Nobility ſlain and deſtroyed? Are not your Liberties, Goods, and Friends taken from you? Is not the whole Land in an uproar, and every one driven from his quiet at home to venture his life in the Field? and all this for ſatisfaction of his will and ſelf command, not grounded upon Law or Juſtice? Examine your Conſciences; was he your lawful King? Did not he murther your Anointed Soveraign to make you his Vaſſals? Again, doth Allinus ſeek to do his Country wrong? Doth he come to oppreſs you? doth he come to take away your Liberties, or lay heavy tares upon you? No, he only is come to demand his inheritance unjuſtly taken from him, and to puniſh the murtherers of his Royal Anceſtors: He comes conſtrained by grief, not to live as a baniſhed man, being conſtrained to live in obſcurity to ſatisfie the Uſurpers ambition; then I beſeech you dear Country men conſider well what you do; whom do you offend? a Traytor; whom do you reſiſt? a dear friend, who loveth you all, whoſe condition ſtrangers pity; but his own Countrymens hearts are hardned againſt him, repaying his cruelty for his love, and oppoſe him

endeavouring

endeavouring to regain his right: I could alledge so many reasons to dissuade you from adhering to this Tyrant, as would ask a tedious recital; but I know you have understanding to conceive the right, your hearts merciful to pity him, and your minds apt to do justice: Then desert him, discharge your minds of care, and disburden your selves of his oppression; I stand here as an Advocate to plead for Allinus right, that hath suffered too much wrong: I stand here as Artesia's Champion that is imprisoned by Lenon, and withheld from her liberty by him: I stand here to entreat you to save your own lives, to preserve your Liberties, to execute Justice, and to do Allinus right.

When he had ended these speeches, he said further; I beseech you, quoth he, lay aside your Armes taken up in defence of wrong, and turn your hearts to pity innocency, whereby you shall save many of your lives, shew your selves men that are ruled by wisdom, not by Rage, and purchase Liberty, Freedom, and Peace for ever.

Now you that bear the true hearts of Phrygians follow me, and forsake that Usurper, and stay that ruine and destruction which may ensue, and let the lawful Heir enjoy the possession of the Crown.

The peoples hearts were so altered with his speeches, that many came running to him, crying out, Allinus, Allinus, and those that stayed behind were in a doubt what to do; whereupon Duke Turnus commanded his Forces to follow him, who making use of this opportunity withdrew them from the sight of the Camps, letting them offend or defend none.

Thæon had no sooner conveyed his Son to his Tent, and with much ado recovered him to his Senses, but there came a Messenger posting from the Court, with news that Phylastes was two dayes escaped out of Prison, and then another came and brought tidings that Artesia was fled with the Pilgrim, which when Lenon heard, he fell into such a passion, that his wounds bled afresh; and more to fill up both their hearts with sorrow, another came with all speed, saying: Flye Thæon flye, we are betrayed to the Enemy, the Leaders, Captains, and Souldiers are revolted, and the Rebels are near at hand to surprize thee; flye, flye to save thy life, for all thy Subjects have left thee, and now refuse thy Government. Thæon was

so

ſo amazed and terrified with fear, that not regarding his Sons life he fled to ſave himſelf, every one (ſaving thoſe that fled with Thæon) running to their revolted fellows to ſave themſelves.

This news was ſon brought to Allinus, who hearing the ſame, and being paſt fear of Thæons rage, ſent a Herald unto Turnus to know whether he was his Enemy or his Friend; whereupon the Duke preſently diſbanded his Souldiers, and with great joy came to Allinus, whom he moſt kindly ſaluted; and there being aſſembled the chief Peers and Nobles of the Land, Allinus ſaid:

My noble Lords, ſince Thæon and Lenon are fled, and none left but your honours in place of Juſtice, with right and equity to miniſter the ſame to ſuch as have received wrong, I as one that have ſuffered the greateſt loſs, commit my cauſe to your judicious conſideration: You know what loſs I have endured through his malice for endeavouring to ſet Arteſia at liberty, that was by Lenon impriſoned and ignobly uſed, requeſting nothing of you but that which by right is mine by inheritance.

The Nobles generally conſented that he ſhould enjoy his former poſſeſſions, and that all his Loſſes ſhould be paid out of the Kings Exchequer. Then Ornatus ſtanding by, ſaid as followeth:

Moſt noble Peers you ſtand here debating matters, whileſt the cauſe of your woe is yet living, and far enough from yielding to what you grant, who now peradventure is muſtering up new Forces to fruſtrate what you intend; which to prevent, give me your conſents to purſue him, and he being once taken, then may you without controul eſtabliſh him, or chooſe another.

To this all the Nobles gave conſent, and Ornatus with three thouſand Horſemen followed Thæon, who firſt took the Green Fortreſs with five hundred men, who won by great rewards continued firm: But hearing of the enemies approach, in the night he fled with a hundred of his Friends and Kindred towards Arbaſtus Caſtle, where he thought to live ſecure and unknown, for that he thought his Enemies would leaſt of all ſuſpect that place: He arrived there at midnight, and knocking at the Gate was denied entrance, which made him

him attempt to open them by force, and being entred, he caused the same to be shut fast after him.

Artesia's Servants knowing him, ran several wayes for to hide themselves, and one came running into her Chamber to tell her what had befaln: But she not hearing of her beloveds victory, and the Kings overthrow, wringing her hands made great lamentation, saying: Twice hath my dear Ornatus left me in this sad condition: Now assuredly he is taken prisoner again, and I am not like to be long free: for I am sure the King seeks after me: O that I might enjoy his sight. I should then think my self happy in misery; but I much fear they will privately murther him, and never let me know of it: Never was poor maid brought to such misery, or ever thus croſt in her desire.

As she was continuing these lamentations, the same Servant, whose name was Thristus, came running in again, saying: dear Mistrels, I have found a means for your escape from hence unespied, if you will attempt it. Never tell me, quoth she, what it is, but be thou my Guide, and I will follow thee. Then said he fear nothing: and taking her by the hand, he led her out of that Room into a dark entry, until he came to a Postern Gate, which he opened and shut again, desiring her to be comforted; whereupon she desired him to direct her to Adellena's house, where being come, they knocked, which caused the Maid to demand who was there? It is I, said Artesia, good Anna let me in, whereupon she let her in, and conducted her to her Mistrels Chamber, who espying her, was so surprised, that with tears of joy she embraced her, saying: Welcome my dear Artesia, I was afraid I should never have seen you again. Indeed, replied she, I have been long ablent from you, yet not far off; but I have news of importance to tell thee, which as yet I will forbear to declare, until I have refreshed my self; for care, fear, and travel, hath made me exceeding weary: Then Adellena brought her into a sweet and pleasant Bed, where she laid her down to rest.

CHAP. XVI.

How Ornatus ſurpriſed Theon in Arbaſtus Caſtle, who was ſlain by one of his own Servants.

BY this time Ornatus had information that Thæon was entred the Græn Fortreſs, which cauſed him to beſet the ſame round with Horſemen, who took certain of the Kings party and brought them before Ornatus, who declared that he was fled to Arbaſtus Caſtle, which when he heard, without delay he rode thither, fearing leſt Thæon getting in, and finding Arteſia would do her ſome injury: He was no ſooner come, but he found it ſo; for he ſaw none of Arteſia's Servants whom he left there to keep it, nor could not get entrance of any that he ſaw, which did ſo much diſquiet his heart, that he could not tell what to do, thinking it beſt to entreat Thæon kindly, leſt he ſhould ſeek revenge againſt Arteſia, though ſhe were innocent, and not to be blamed for any thing; and ſuch a multitude of contrarious fancies aroſe in his fancy, that he ſeemed metamorpholed therewith, whereupon he ſummoned the King from the Walls, who appearing thereon, demanded what he would have: I would have you yield ſaid Ornatus? Suppoſe I ſhould yield, replied Thæon, how would you uſe me: Like a King, ſaid Ornatus. I have found ſaid Thæon, ſuch ſmall cauſe to truſt you, that it were fondneſs to put my ſelf into your mercy, therefore I will keep my ſelf where I am, not doubting ere long to have ſo many friends, as ſhall not only chaſe ye before theſe Walls, but forth of the Country.

Ornatus was much troubled in mind to think what was become of Arteſia, marvelling that he ſpake not of her, nor ſee any of her Servants that might tell him how ſhe fared: But ſeeing his fair words would not prevail, he ſaid: Thæon, ſince thou refuſeſt the courteous proffer I make thee, know that my mind is altered, and ſince thou wilt not fairly yield, I will force thee to ſubmit thy ſelf to my mercy, or abide my rigour, for not all the friends thou haſt ſhall ſhelter thee from my revenge, unleſs thou wilt ſurrender up Arteſia, who is in ſafety within that Caſtle.

Arteſia

Artesia (quoth Thæon) had I her in my custody, I would be revenged on her, because thou wishest her well; but she is far enough from me, therefore thou requirest her at my hands in vain, who would as readily deliver her to thee as thou couldest ask, I do so little estæm her: But for my self, it shall never be said my mind will stoop to base submission, nor that a King yielded to his Vassal: Dost thou think that a Royal mind can put on so degenerate a habit? No, I tell thee whosoever thou art, I had rather die than submit: But be thou advised what thou dost, nor stay long before these Walls, for there are so many whetting their Swords and putting on Armour in my defence, that before the Sun rises will scare thee from hence.

Ornatus heart could not endure these braves, and being withal vexed for fear that Artesia should sustain any wrong, he thought speedily to work revenge, which by Phylastes counsel he remitted till night, that then unawares they might by some means get entrance into the Castle, and so surprize them; therefore thinking to walk alone by himself, to breath forth in sighs some part of his fear that possest his heart, and withal determining to view the Castle how he might with convenience get into the same without destroying it, because it belonged to his beloved, he espyed the Postern-gate; whereat thrusting, presently it flew open, which nor Thæon nor none of his followers knew of: Ornatus was glad he had found such a means to accomplish his will, and putting the same to again, came to Phylastes and told him thereof. Then both of them presently agreed to enter that way and surprize them, conveying a hundred of the best Souldiers secretly under the Wall unto that Postern, and placed the rest in the open view of the Castle, as if none of them had been wanting.

Ornatus and Phylastes entred first, and the rest followed, who passing along by the waste Rooms, at last came unto the place where they had left Artesia, but found her not; and so fortunate succels had they in their attempt, that Ornatus coming behind Thæon smote him on the shoulder with his hand, before he had any knowledge of his approach: Thæon therewith starting and loking back was amazed, crying out to those that were about him to defend themselves, whereup-

on they drew their Swords; but Ornatus graſping Thæon ſaid: How now Uſurping King, where are thoſe mighty forces ſhould drive me hence? Will you yet yield, or ſtand to the trial by fight? I yield quoth Thæon, but much againſt my will, for had friends proved faithful, I had not been left thus; but ſince Fortune ſo much favours thee as to make me thy Priſoner, uſe me well, for that I am a King, and to none but thy ſelf am Captive. Tell me, ſaid Ornatus, what is become of Arteſia, whom not long ſince I left here? I ſaw her not (quoth Thæon) nor know I where ſhe is, only I found certain Servants in this place, whom I put to death leſt they ſhould diſcover my being here. Tyrant (quoth Ornatus) thinkeſt thou that their deaths ſhall go unrevenged? Couldſt thou be ſo cruel as to murther thoſe that were innocent, with whom perhaps thou haſt murthered Arteſia?

Why what art thou, quoth Thæon, that uſeſt ſuch undecent words to a King? And why makeſt thou ſuch enquiry after Arteſia? Suppoſe I have ſlain her that was the cauſe of all this woe, what then? It had been good ſhe had never been born, for ſhe alone hath been the only cauſe of all theſe moleſtations.

Art thou a King, quoth Ornatus, and beareſt ſo baſe a mind as to ſlander true vertue? No, thou art a Villain, a Murtherer, a Traytor, an Uſurper, and a moſt wicked and cruel Homicide: But becauſe thou wouldſt know whom I am; I tell to thee, That I have more intereſt to the Crown than thou, my name is Ornatus, and I am thine enemy; therefore lay hold on him, ſuch as are my friends, for he ſhall be tried as a Traitor before the Peers of the Land. He had no ſooner ended his words, but Thæons own Servants apprehended him, and one among the reſt, thinking to gain reward, having his Sword in his hand ready drawn, whileſt Ornatus turned about to confer with Phyſaſtes, ſuddenly thruſt the ſame thorow Thæons body, who yielding forth a grievous groan, gave up the Ghoſt. Ornatus loking behind him, aſked who did that deed? Whereupon the Murtherer drew back, fearing to come before him till he was compelled, to whom Ornatus ſaid:

What art thou that haſt done this deed? Art thou not one of his Servants? Haſt thou not been maintained by him? Did he not truſt thee with his life? Was he not thy King? How durſt thou preſume to lift up thy hand againſt thy Soveraign?

My Lord, said he, I did mistake your words, and hope to preserve my own life made me do it, which I thought would have pleased you. I am not, quoth he, sorry he is dead, but because thou slewest him, whom in all duty thou should have defended, for which thou shalt die a miserable death. Then Ornatus commanded that he should be torn in pieces with Horses, which before he departed from the Castle he saw put in execution.

CHAP. XVII.

How Ornatus was chosen King: How he departed unknown in search of Artesia; how Lenon fought again to betray him, but was disappointed: How he was banished; Floretus pardoned, and Ornatus and Artesia Royally married.

THe King being dead, Ornatus with Phylastes returned to the Court, where all the Peers were assembled, who before his coming had by a voluntary Messenger understood the manner of Thæons death, the care whereof was already past, because few or none loved him; and now their care was whom to chose for their King; yet first they welcomed Ornatus, none knowing him or conceiving what he was, who now seeing there was no further occasion to conceal himself, humbling himself before Allinus said:

My Renowned Lord, the cause I have so long concealed myself, hath been for fear of the Kings cruelty and Lenons envy, who both would have endangered me, but now being void of that mistrust, your poor Son Ornatus submitted himself, humbly craving pardon for my neglect of duty; with that he unarmed his head, and his Father knowing him embraced him shedding tears of joy for his safety, whom he thought had been long since dead.

Duke Turnus and the rest rejoyced to see him, with kind embraces expressing their joy, entring into admiration of his noble Chivalry.

Allinus beholding Ornatus, and how valiantly he had behaved himself rejoyced exceedingly: The commons clapt their hands for

for to see Phylastes, whom they thought had been murthered by Lenon, and the Lords spake in praise of Ornatus: Then Duke Turnus standing up, said:

My Lords, we need not now defer giving Allinus his right because there is none to contradict what we establish. Besides we being all now assembled together, and our late usurping King dead, there can be no fitter time to chuse a new King; and such a one, as by right of blood and our general consents may rule us. Thæon you all know was no way interessed to the Crown, but by usurpation, and hath rooted out all that he knew to have any title or interest in our late Kings blood; of which house Allinus issue is the last, by marriage of the Lady Aura, Niece unto our late King: therefore the right being in him, if there be any man in this Assembly that can contradict what I have said, let him speak, and then sit down again. Upon his speeches the Nobles consulted, the people conferred, and at last the common-souldiers cried out, Let Ornatus be our King, Ornatus is our King. The Nobles likewise gave consent to that the multitude liked, and Ornatus was chosen King, whom they would have Crowned, but at his request, they deferred the day of his Coronation for a month, in the mean time esteeming him as their King: and that day setled him in possession with great state.

All business for that day being ended, the Armenians richly rewarded and feasted, were ready to return: Allinus in quiet, but for want of his Lady, and all things in good order: Ornatus being alone by himself, endured much disquiet for Artesia, marvelling what was become of her, sometimes thinking she was slain by Thæon, and then supposing she was escaped out at the Postern-gate which he found open: that in these contrarieties of doubts, he continued a time; sometime despairing, and then again feeding himself with hope.

After Artesia had rested her self, and regained some part of her sleep she had lost that night, though but with broken slumbers, she began to declare to Adellena what miseries she had indured, and troubles she had past, since she was by Lenon carried from her house: how she met with Ornatus again, and every thing that had happened: with the cause of her flight at that instant. But Adellena, said she, I fear me I shall never see him again: for had he not been taken, and his father

father overthrown, Thæon could not have had so much leisure as to come and surprize me there, but the Heavens granted me a fortunate escape. And if I could be so happy, as to hear that Ornatus were in safety, though he had not that succes he aimed at, my heart would be at rest, which is now grievously tormented.

His adventurous valiant heart could not be withdrawn by perswasion to leave to aid his Father; but notwithstanding infinite perils hung over his head, yet to shew the duty of a loving Son, and the mind of a vertuous Gentleman, he would not desist to hazard his person, which now I fear me is fallen into the hands of his enemies. But yet I hope Phylastes will by his good and friendly counsel, be a means to keep him from danger. Many other speeches Artesia used and Adellena as many on the contrary part, to perswade her that Ornatus was in safety: I have sent one of my servants to learn the truth of all that is happened, who I know will shortly return. Which fell out even as she had told, for the servant returned, bringing news of Lenons death, acted by a strange Knight, and how Thæon being fled, was surprized by the strange Knight, in Arbastus Castle, and slain by one of his own servants; which Knight was now known to be Ornatus, who was elected King by the Peers, but he had deferred the day of his Coronation by reason of some special grief that troubled him. Artesia's heart was revived with this news, knowing the grief Ornatus endured was for her absence, that presently she resolved to send him word of her safety; and wrote a letter, the contents whereof were these.

By Dear Ornatus.

NO News could have come more welcome to me than your safety, and nothing more unwelcome than to hear of your heavines; which I would intreat you to cease, for that I am in safety in Adellena's house, being by one of my Servants the same night the King took my Castle, conveyed through a Postern-gate, and in safety brought hither, where I hope ere long to see you, which will repleniſh my Soul with exceeding comfort; for on your safety my life and felicility dependeth.

Yours for ever,
ARTESIA.

Having writ this Letter, ſhe gave it to Thriſtus, willing him to deliver the ſame to Ornatus.

The Deſtinies do allot many to exceeding misfortunes, ſome men are of that diſhonourable and unmanly diſpoſition, that they account all means to attain their deſires Lawful, not regarding the ſhame and danger which follows, of which Nature was Lenon, who being conveyed by ſome of his familiars from the Camp, ſoon recovered, and diſguiſed himſelf that he might not be known, having no other means to preſerve his life left, therefore he concealed himſelf and followed Ornatus unknown, with an intent if he could get him in a private place to murther him: He ſaw his Father ſlain before his face, and intermingling himſelf amongſt the multitude was taken for a Common Souldier.

Now Ornatus being returned to the Court, Lenon was then compelled for fear of ſuſpicion to leave following him, lurking ſometimes in one place and ſometimes in another, liſtning after Arteſia, whoſe eſcape from the Caſtle he was aſſured of; and even as Thriſtus came out of Adellena's houſe, Lenon eſpied him, who knowing him to be one of Arteſia's Servants, ſuſpected Arteſia to be there, to whom he came, ſaying: My friend well met, if I be not miſtaken you are one of Arteſia's Servants, for whom I have a Letter from her dear Ornatus. Indeed, quoth Thriſtus, I ſerve Arteſia, and am now going to Ornatus with a Letter from her. Lenon hearing his ſpeech, preſently drew his Dagger, and ſtab'd him to the heart, and when he had done read the Letter, imagining how he might be revenged on Ornatus, and afterward poſſeſs Arteſia; and becauſe he thought delay might hinder his intent, he did write a Letter unto him, the contents were theſe.

Dear ORNATUS,

THE News of your happy Victory and conqueſt of your Enemies is come to my knowledge, than which nothing could have been more welcome unto me: I hear that much heavineſs poſſeſſeth you for my abſence, but I am in ſafety at the Lodge with Adellena near my Caſtle, where I deſire you to come to me to morrow at night; in the mean time I will remit the manner of my eſcape, and manifeſtation of my love, until the happy time that I ſee you.

Yours, in all Love, Arteſia.

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When he had done this, he went to the Court, and carried the business so cunningly, that he was admitted to Phylastes presence, to whom he delivered the Letter; for Ornatus himself being exceedingly troubled in mind, had left the Court, and was departed with two or three in his company in search of Artesia, and had left Phylastes to answer those as should come with any request to him. Phylastes being taken of all (but his Attendants) for Ornatus received the Letter and rewarded the Messenger, promising to meet Artesia there at the time appointed: Now Lenon had a Kinsman named Lucertus, to whom he declared his intention of revenge against Ornatus, who vowed to aid him therein.

By this time Phylastes had sent out a Messenger to seek Ornatus, whom having found he declared his charge, only mistaking the place; for whereas he should by his direction have said at the Lodge, misplacing his words, he said at Adellena's house; which caused him presently to haste thither, and Lenon to further his intent devised an answer to the Letter which he had taken from Thristus; the Contents whereof were as followeth.

To my most dear and well beloved Artesia.

Worthy Lady,

I Have received the Letter you sent me by your Servant, whom I have imployed about a matter of great importance, that none so fitly could execute as himself; which News was most welcome, to the comfort of my heart, that was almost overcome with despair of your safety, whereon my chiefest felicity dependeth, therefore omitting further recital of my joy for your safety, which this Paper cannot express, be confident I will meet you soon, where this my Servant will bring you, whose fidelity I assure you is such, as that he will do nothing but what I have given him in command; till which time of meeting, I cease all further circumstances of Speech.

Yours, Ornatus.

With this Letter Lenon went to Adellena's houſe, and delivered the ſame to Arteſia, who reading it, and not knowing Ornatus hand, nothing ſuſpected it, but believed it came from him, and determined to go with the Meſſenger to meet him: Whileſt ſhe was making preparation to go with Lenon, Adellenaes Maid came running in, telling her there was another to ſpeak with her from Ornatus, whereupon Arteſia willed her to bring him in, to whom ſhe ſaid: I have received a Letter from Ornatus already, and therefore if you have any further meſſage from him tell me. Ornatus thought it was ſent by Phylaſtes, but not knowing the Meſſenger marvelled thereat, ſaying: I cannot believe it came from him, for it is not yet an hour ſince he knew of your being here; and (loking upon the Letter) ſaid, it came not from him, for it is not his hand: My friend, quoth he, to Lenon, when did he give thee this Letter? Yeſterday, ſaid Lenon. Thou lieſt, replied Ornatus, therefore, ſaid he to Arteſia, believe him not, for he is come with ſome evil intent; commanding thoſe as were with him to lay hands on him, who preſently apprehended him, and pulling of his Hat and ſubtile diſguiſe that he wore, knew him, whom all were afraid to touch, becauſe they thought he had been dead.

Ornatus ſeeing Arteſia in an exceeding fright, diſcovered himſelf and with great joy embraced her, deſiring her not to be diſmai'd. Arteſia then knowing him, ſoon forgot that agony, twining her armes about his manly body, to whom he ſaid: Fear not my dear Arteſia, for be it himſelf or his Ghoſt he ſhall not eſcape my hands: Lenon, ſaid Ornatus, thou moſt diſcourteous and cowardly Villain, couldſt thou not be contented to live in quiet, having once eſcaped my fury, but thou muſt by further Plots and Treacheries ſeek to betray this Lady that did never injure thee? How often haſt thou interrupted her quiet, and from content brought her into miſery? And knowing that ſhe could not like thee, yet thou haſt been ſo impudent as never to deſiſt thy ſuit; but to attain thy deſire, firſt deprived her of liberty, baniſhed me in the diſguiſe of Silvia, and afterwards ſought to betray my Fathers life; and not ſatisfied with all theſe, like a Cowardly miſcreant ſeeks to betray her, and for all thou haſt beheld thy Fathers downfal and meritorious puniſhment, yet ſeekeſt to work

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her Tragedy by some wicked means, not yet revealed; for all which thou shalt at my pleasure receive condign punishment.

Lenon seeing himself discovered, grew desperate, and scorned to be rebuked at his hands, whom he still counted his inferiour; but most of all grieved that it was such an enemy as he that had so long hindred his love, said:

Ornatus, I think thou hast either forgotten thy self, or else what I am, that at thy pleasure rebukest me with such uncivil and reproachful terms: Am I not thy better, and one that not long since might have commanded thee? Is thy mind so elevated, that thou wilt not acknowledge it? Thou makest brags of thy Victory, when thou maiest rather with shame keep thy self silent, and with sorrow repent that thou hast sought the death of thy Lawful King, being but a Traytor to the Kingdom.

As he was about to speak further, Ornatus interrupted him saying:

Hold thy peace, and do not stir my mind to more sharp revenge by thy audacious reply, for I scorn to hear thee, therefore give over, lest I punish that Treasonable Tongue of thine for uttering those words in defence of vice. Since, said Lenon, thou wilt not let me speak in defence of my self, let me be conveyed from thy presence, for thy sight is odious to me, as mine to thee.

Whilest they continued in Adellena's house, a Messenger came running in breathless, uttering these speeches:

Most worthy Ornatus, I bring thee a Message of much woe and heavy import: Yesterday there was a Messenger came to the Court, and brought a Letter in Artesia's name to Phylastes, who presently sent out a Messenger to give you knowledge thereof; but because he returned not, went himself, with some twenty in his company to the place appointed, and entring he found not Artesia there, but a crew of Rebels, amongst whom Lucerius was chief, who all at once set upon him and his followers, thinking it had been you, having so many above the small number that went with Phylastes, that they had soon slain most of them that were with him; and himself not able to withstand such a multitude, had received many grievous wounds, and had been certainly slain, had he not been preserved by providence: but it hapned that day,

that Duke Turnus was going from the Court to his own houſe, who by great fortune hearing the noiſe, with his men haſted thither, and having knowledge of what was done, ſet upon Lucertus, whom they ſoon vanquiſhed, and having ſlain many of his Confederates, they carried him and ſuch as were alive Priſoners to the Court, and with them Phylaſtes in great danger of death.

Ornatus heart was exceedingly grieved to hear of his dear friend Phylaſtes hurt, but eſpecially to think that he had not before attached Lucertus, which he was once in mind to do, and ſo he might have prevented all thoſe miſchiefs.

The night being come, Ornatus cauſed Lenon to be bound hand and foot, and put into a ſtrong place of the houſe, with ſome to watch him, leſt he ſhould do himſelf violence, whileſt he and Arteſia ſpent the evening in diſcourſing the manner of all their misfortunes, ſolacing themſelves in each others love with Adellena, calling to remembrance the whole Hiſtory of their troubles, only procured by Lenon, the relation whereof making their preſent enjoyment more ſweet and delicious.

Early the next morning, Ornatus putting on his Palmers weeds, covered Arteſia's face with a Veil, and carrying Lenon with him bound, departed towards the Court; for the Peers of the Land were ſtill convened together (amongſt whom was Allinus, whoſe vertuous Lady hearing of his happy ſucceſs againſt Thæon, was that morning newly arrived at the Court, being entertained by him with abundance of joy) and by that time the Aſſembly were ſeated, and called Lucertus before them, Ornatus with his company were alſo arrived, though unknown, and ſtanding aſide heard him confeſs how he was inſtigated to work revenge on Ornatus, and how Lenon was gone to betray Arteſia. The whole Aſſembly marvelled when they heard him ſay, that Lenon perſwaded him to it, and Allinus ſtanding up, demanded how that could be, when he was dead. Lenon is not dead, replied Lucertus: whereupon Ornatus ſtepping in, thruſt Lenon before him, and ſaid: My Lords, this is the man that hath procured him to do all this miſchief.

The Nobles beholding him were amazed at his ſight, but being aſſured it was he by the perfect knowledge they had of him,

him, Turnus said, Lenon, I once thought thou hadst born the mind of a Gentleman, but I find now the contrary: What led thee to such a rash attempt, as to hire Lucertus to slay Ornatus, which he had almost performed, and thy self to seek the death of that vertuous Lady, that hath already by thee suffered too much wrong.

Allinus had not as yet heard of Ornatus hurt, nor any knew the contrary but that Phylastes was he, for he according to the mind of a most vertuous and constant friend, still concealed himself; nor the Lady Aura had not yet seen her son, whom she had but heard of, that Allinus said: Is my Son Ornatus almost slain? Oh Traytor: Whereupon Aura began likewise to make exceeding lamentation, which Ornatus was not able to behold, and therefore pulling off his disguised habit humbly reverenced himself before them upon his knee: Both his parents knew him, and with exceeding joy embraced him, shedding abundance of tears for his safety; with that Duke Turnus and all the rest came to him, using such behaviour toward him as appertained unto a King, seating him in a Chair of State, to whom he said: My noble Lords, I thank you for investing me with this exceeding Honour, and since your Lordships have made a free election of me to be your King, I accept of your bounteous proffer, appointing this day for Our Coronation, because I have now no further cause of care, nor reasons to defer the same: and the rather because we will see Justice executed upon those Traytors & Conspirators against our State and Person. The Nobles with most joyful hearts gave consent, and immediately crowned him, reverencing him upon their knees; which done, Ornatus rising from his Imperial Seat, came to Artesia taking her by the hand, and leading her up to the Throne seated her in the Chair, placing the Crown upon her head, saying: My Lords, as you have elected me your King, I pray likewise be contented with what I do, and let this be your Queen: Then he pulled off the Veil from Artesia's face, and her clear beauty appeared to the admiration of all; who beholding the same did her humble reverence, heartily rejoycing at her safety, esteeming him more happy in his vertuous Choice, than in obtaining the Kingdom.

When this was done, she descended and embraced them, yielding them many thanks, who all shewed such exceeding kindness, that their hearty expressions very much rejoyced

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the two Lovers, eſpecially their Parents and the Duke, and his Lady, who with many embracings, which they thought they could not ſufficiently expreſs, rejoyced to ſee her in ſafety: And by that time Ornatus was ſeated again, and Arteſia by him, Phylaſtes hearing of his return, notwithſtanding his many grievous wounds, made a hazard to come into their preſence; whom he beheld both Crowned, which cauſed him immediately to fall upon his knee and do them reverence, whom they kindly embraced, rejoycing to ſee ſo much hopes of his recovery.

After they had ſpent ſome time in their unfeigned ſalutations, they willed Phylaſtes to ſit down amongſt them; and Ornatus commanding Floretus and the reſt to be ſent for out of Priſon, thus ſaid:

Now there reſteth nothing but to give Sentence againſt thoſe that by Conſpiracies have been Murtherers, which is ſo heinous a Fact, that it makes them odious to the World; in which offence Lenon, Lucertus and Floretus, are all guilty; therefore, ſaid Ornatus to Lenon, declare what moved thee to commit ſo many grievous acts. Lenons heart was ſwell'd with vexation to ſee him Crowned, and Arteſia choſen his Queen, that hanging down his head he gave no anſwer, but Lucertus humbled himſelf upon his knee, and craved pardon of his Majeſty.

By this time Floretus was brought in, who looked with ſuch a meager and pale countenance by reaſon of his long impriſonment, that Arteſia wept to behold him, and could not chuſe but run and embrace him, upon her knee intreating Ornatus to pardon the offence he had committed, which was againſt none but her ſelf.

Ornatus ſeeing her kneel, ſuddenly caught her up, and imbracing him, cauſed his hands to be unbound, to whom he ſaid: I not only with a willing heart pardon you, but alſo give unto you for ever all thoſe poſſeſſions which belonged unto your Brother Arbaſtus, wiſhing that as you have found mercy from us here, that you would likewiſe endeavour to make your peace with Heaven, that you may find the like hereafter. Floretus, who expected nothing but death, was exceeding joyful, and humbly upon his knee yielded many thanks. Ornatus then ſeating himſelf again, ſaid:

Becauſe

Because this Day is the first of Our Reign, which should begin with Mercy, and not with Rigour, there shall not one drop of Blood by Our Command be spilt; and therefore Lenon, though thou deservest no favour but a most miserable death, We freely pardon thee, but banish thee our Court, where on Pain of Death set not thy Foot, lest thy life Ransome thy presumption: as for you, Lucertus, We command you upon Our high Displeasure to depart this Land, from whence We banish you for ever, which Doom is too merciful.

This said, taking his Lady by the hand, he was by the Peers with a noise of Trumpets and exceeding joy, conducted to a Chappel, and in Royal manner married to Artesia, and from thence to an imperial Feast, spending all that day in great pleasure, and at night taking Lawful Delight in her Love; both then, and during the time of both their lives; living in most pleasant, loving and vertuous sort; insomuch, that most places of the known World were filled with the report of their vertuous Lives and peaceable Government.

FINIS.